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Poetry.

For the Churchman.

A PENITENTIAL USE OF THE LORD'S PRAYER

FATHER, SON and SPIRIT, where all praise belongeth,
GOD forever blessed, great, eternal King;
At Thine awful footstool where the pure Host throngeth,
Humbly doth a penitent lay this offering!

No. I.—"OUR FATHER WHO ART IN HEAVEN."

Now to Thy blessed Altar humbly kneeling,
Thy contrite creatures flee,
Weary of sin and sorrow, and appealing,
FATHER and GOD to Thee!

Be Thou indeed "our Father;" prompt to pardon,
Mighty to save and heal.
Thy SON knelt for us in the awful Garden,—
So teach us, Lord, to kneel.

Towards the eternal seat of Thine enthronement,
Our pleading soars above.
O, let the blood of Thy dear CHRIST'S Atonement,
Win us "our Father's" love.

With all the strength and number of our errors,
Teach Thou our love to cope.[*]
Take from our lowly penitence its terrors,
And fill our hearts with hope.

Keep Thou the Angel of Thy Presence near us;
And now fulfil Thy word,
"That if we call Thee 'Father' Thou wilt hear us,"[†]
Hear then and save us Lord.

This was the name for penitents appointed
To bid them trust in woe;
And the most holy lips of Thine Anointed
Taught us to call Thee so.

"Father Who art in Heaven!" Great Forgiver
Of every sin we own;[‡]
When wilt Thou call us to the chrystal river
That floweth from the Throne?

We weary of the world; we pine to gather
The fruits which Thou hast blest:
Our spirits faint within us—O! "our Father,"
When wilt Thou give us rest?

Land of all joys! land of undying flowers,
By Saint and Angel trod;
When shall I stand in thine immortal bowers,
O Eden of my GOD?

There dwells "our Father," to whose presence never
Sorrow may come, nor fear;
But from the eyes of penitence forever,
He wipeth every tear?

Hyde Park, 1846. ACOLYTIS.

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[*] "Her sins which are many are forgiven her, for she loved much.' St. Luke vii. 47.

[†] Prophecy of Jeremiah iii. 4, 19. St. Clement, 1 Corinth. viii. Ed. Oxon. 1840.

[‡] "The Lord forgives all that be penitent." St. Ignatius Philadel. viii. Ed. Oxon. 1840.

From the Christian Remembrancer.

CARLYLE'S CROMWELL.

The hero of poetry, and that of Mr. Carlyle's philosophy, are both godlike, both divinely born, possess both a kind of divinity, according to the respective systems to which they belong. But the one is a moral, the other a physical creation: the one is the hero of religion, and the other of pantheism.

In ethical language, one of these theories chooses strength, the other beauty, as its standard. A coarse, and, at the same time, a narrow and confined view of character, is the result of the former's choice. Mr. Carlyle looks out for one noisy, tumultuous, obtrusive faculty; one that comes out and marches upon the open area of the world, and astonishes us by its feats; but which has debased as much as it has ennobled man, and which has disfigured quite as much as it has moulded him. He takes the faculty of moving and acting as such, and overlooks its coarseness in its power, its materialism in its bigness, its hardness and poverty internal for the largeness of its outward field. He commits himself to one part of human nature, and that an inferior part. He goes off upon a swing: he is carried away by an eccentric oblique impetus, and throws himself into a grotesque, monstrous, and one-eyed philosophy. He connects in his mind always form with shadow, chaos with reality. He likes the real, and, therefore, he likes the chaotic too; and thinks it so much clear gain, in point of greatness, when the world goes back from order, symmetry, and law, to rude and aboriginal power again. The region of beauty in human nature his eye catches, and no more. He sees there is one, but he does not enter into it, or allow himself that rest and serenity of mind in which he could imbibe its scenery and forms. He sees the beautiful as a fact in the moral world, but he does not give it its place. He sees fine feelings, tendernesses, and sensibilities in it, but they are evanescences, and mingle immediately with, and are absorbed in, the dominant mass of materialism and physical greatness. The poet made beauty the dominant quality; he gave it the supremacy; he gave it the divine, immortal seat in man's nature, and raised it to the "*templa serena.*" And in doing so, he took a larger view. He saw all that there was in human nature, all its powers, talents, gifts, capabilities; its strength and its versatility; though he subordinated them all to the standard of the *καλον*, and made a true and inward moral grace of character, the result towards which all in human nature should work and tend. He did more justice to human nature than the philosophy before us does, and would not allow the tranquil and calm, and, to some eyes, poor and feeble features of it, to be shoved aside, or buried.

The physical and poetical standards of heroism thus take their respective lines. The one is latitudinarian and omnigenous. It views all greatness, good and bad, in one common aspect, collects all on one common ground, and assembles a whole world of mixed and heterogeneous power upon its area. The poetical standard selects and forms a school. Its line runs, like a marble vein, over the world of history, and it hands down, in an irregular, but perceptible, descent of minds from the first, through ages ancient and modern, and in classical, chivalrous, and other shapes, its sacred and pure gift. A character almost indefinable, but very distinct to the eye, old and traditionary, yet always young, and never obsolete, marks this heroic descent and succession. Mr. Carlyle may raise a mighty Babel of greatness, and rend the air with the bray of discordant instruments, the clang of brass, and noises from the stupendous throat of his hundred-headed world. Poetry will reject the unseemly din, and retire to her own domain. All sound is not music: all power is not heroism. She tunes and tempers her greatness, and makes it musical. Her note is clear and fine, a unity, and not a chaos of sound; she patronizes one essential spirit, and one only, in her great men. And if asked what right she has to her exclusive standard, and why she admits some greatness, and rejects other, from her heroic ground? her answer is easy. She has a right to her view, just as any philosophy has to its. She forms her standard of a hero; and in her opinion no one is such, who does not answer to it. She has, moreover, established her own sense of the word; and literature receives it with that sense attached to it. She has possessed herself of a domain, and she must decide and rule upon it. If asked, therefore, what our test of heroism is, we answer simply, the poetical one. That greatness which is the legitimate object of poetical praise, is an heroic one; that which is not, is not. If some great men are poetical characters, and others are not, the latter must take the consequences of the distinction: but hero is a poetical term, and none but poetical characters have a right to it. Whoever can think Knox, Cromwell, and Voltaire poetical characters, to him they are heroes; but he must decide the question whether they are or not, through the medium of poetry.

An obvious corollary results from the comparison we have been drawing. Mr. Carlyle is guilty of an express abuse of language, in applying the epithet heroic to that discordant jumble of human talents and qualities to which he has applied it. He has a perfect right, as a philosopher, to create his great man, and to create him on what principle he pleases; but he has no right to give him a name, which has already its owner, and to pillage an old-established system of thought of its lawful and hereditary property. He has no right to adorn his naked originalities with the seizures of intellectual violence. He has no right to divide a word from its legitimate and authentic use; that to which the voice of poetry, and the expressed sentiment of mankind through successive ages, have bound it; and attach it, endowed with a new meaning, to a new and hostile theory. His great man of force is what he is to the eye of fact; but to the eye of language, he is, unquestionably, no more a hero than he is an angel. He is not the person whom the ascertained feeling of the human race regards as heroic. We shall indulge in no indignation at the pollution of a sacred name, or complain of a touch because it vulgarizes and desecrates. We shall assert here the simple right of property, which established thought has in its own words; and deny the right of a new philosophy to seize and appropriate them.

We turn to another side of Mr. Carlyle's teaching. The Puritan movement figures in these volumes, as a great heroic outbreak, a semi-divine manifestation of power and life, a great birth, a magnificent eruption from the deep reservoir of spiritual nature. But one special and pressing reason, over and above that which their peculiar character furnishes, attaches Mr. Carlyle to it. The Puritans were revolutionary heroes. They upset an existing system. They were a class of political and religious reformers. He thinks the exemplar a useful one for these times; and his Puritanism, in one aspect, is a repetition of his "French Revolution" and "Chartism." He says, the world is now dried up, barren, dead; there is no reality, no life. Quackeries, shows, formulæ, superficial semblances, shadows, chimeras, dominate. "All England stands wringing its hands, asking itself, nigh desperate, What farther? Reform Bill proves a failure: Benthamese Radicalism, the gospel of 'enlightened selfishness,' dies out, or dwindles into five-point Chartism. What next are we to hope or try? Five-point Charter, Free Trade; Church Extension, Sliding-Scale; what, in Heaven's name, are we next to attempt? The case is pressing, and one of the most complicated in the world. Never had gods message to pierce thicker integuments intoheavier ears." In this state of things he grasps and puts before us a strong revolutionary character, and an age of stir and upset. The world wants new blood. He gives it. He offers living strong reality. He conjures up a revolutionary scene, and bids us imbibe strength and ardor from the sight. And those volumes proceed, in part, from the writer's desire for a large social and political renovation.

One or two words then on our author as a reformer. We quite agree with Mr. Carlyle in thinking that the world wants amendment. There are few ages in which it has not wanted it. But we must question whether he has adopted the proper mode of administering the chastisement, and executing the change. The process of teaching is not suitably conducted by railing and sneering, flinging irony and gibes about, inventing epithets, and calling names. What end can be answered by that perpetual, inexhaustible vituperation, which cares not for shape, limit, temper, or dignity, so that it be vituperation; so that it only feels its spirit up, its mouth open, and the words going forth? What solemn impression can be created by that storm, and hurly burly of nicknames which Mr. Carlyle raises? What can such a lesson principally do, but make men stare? What age was ever awed, or subdued by the most original and vivacious discharges of hisses and groans? And how is the present one to be expected to listen with much reverence, to one raging tongue, and one hoarse throat interminably going, reproaching it with quackeries, shams, shadows, forms, chimeras, semblances, cants, hearsays, lies, basenesses, falsehoods, delusions, impostures, nightmares, Mammonisms, Dillettantisms, Midas-eared philosophers, doubled-barrelled Aristocracies, cash-payments, Laissez-faires, egotisms, blockheadisms, flunkeyisms, dastardisms, lacquered sumptuosities, belauded sophistries, serpent graciosities, confusions, opacities, asphyxias, vacuities, phantasmagorisms' phantasms, nether darknesses, abyss, chaos, and night? "Our poor English existence," with "its formulæ and pulpetries, its lath and plaster hat, seven feet high upon wheels, perambulating the streets;"—with "its Bobus and Company, Pugshott and Company, black and white surplices, Controversies, Mammon and Shotbelt Gospels, sham woven cloth, and Dillettanti legislations, devils-dust, withered flimsinesses, godless basenesses, deaf dead infinite injustices, accursed ironbellies of Phalaris bulls," is not likely to be benefited by an instruction which assumes such a shape, tone, and manner. The world, whether a sham or a real one, whether good, bad, or indifferent, is going along the street to its daily work, and on turning a corner, sees a man mounted on a tub, making faces at it. The world looks for an instant on the tortuous, wild, attitutidizing figure, on the open mouth and straining throat, says, Strange man! and goes on again. And it would be difficult to deny the right of the world to do so. It does so often enough when it has no right; but here it has this vantage ground.

He will say, perhaps, that this is merely his style, and that he has real meaning underneath it; and he will charge with unreality the attachment of an importance to style and form. But style and form are important. They are an expression of the man: we cannot separate the external from the internal, the expression from the idea; we want both. A religious teacher cannot as such, either paint his face or stripe his legs; the difference would be a purely external one, but his congregation would not listen to him with such an outside. The consciousness of a real vocation to reform an age, should fix seriousness on every feature, should mould and temper, subdue and chasten the whole man. A work upon the mind is a weight upon it; it should show itself as such. Is not this what a man feels on giving the least serious advice to one fellow creature? the mere approach of face to face, and eye to eye, for one moment, with a person whom he is really advising, engenders, as if by some mesmeric impulse, a seriousness which communicates itself to the whole air. He feels he is doing a grave thing. Really felt, this consciousness is as effective an internal check as any in the whole department of morals; it makes a man necessarily curb and tame the whole expression of himself, and it impresses upon him the fact that he is not his own master; that he is not to do what he likes, and has not the right to run into indefinite expansion and vigor. The task of influencing modifies even innocent mental liberty, and prunes even natural luxuriance and life. People have a right to expect that one who comes to reform and teach them, should carry some external marks of a master about him, and show the authoritativeness of self-control. If he is run away with, he is not the man to lead. Mr. Carlyle's philosophy will tell him that the form is part of the thing. Measure, law, limitation, run through all nature, though stiffness and formality do not. They are not to be despised with impunity. The word is part of the meaning, the author's style is part of his mind. And especially is form essential for a man, in dealing with his fellow men. If a writer thinks, that provided thought only have strength and originality, it has a right to be chaotic; he is mistaken. He must reduce his chaos into form. He must do justice to himself, he must express his own thoughts as those thoughts themselves deserved to be expressed. A reformer ought not to be a jabberer: we respect Mr. Carlyle's genius; but he undoubtedly prates. He appears to think that genius will carry down every thing. It will not. Genius requires a mind to take care of it, as any other gift does. A man should know how to use his own genius: if he does not, he is just like some precocious child, who with deep thoughts, and metaphysical shadows haunting him, is appended to them rather than they to him; and who possesses his own ideas, only as a basin does water, by containing them. Ideas seem to come out of a forward child upon a physical principle: they are drawn out of him as if by an electric process, and the receptacle of them is not their master. With equal truth, the full-grown man sometimes shows a genius of which he is nearly as little the master, though in another way: a genius which pulls him after it, and does what it likes, which bounds, leaps, and dashes on at will, and commits itself to a combination of force and chance; a genius which does not bend us before the man, but has its separable value, as an intellectual material by itself. We make use of it as we would of any valuable rough ore from the mine; and extract what we like out of it. This is the general use made of Mr. Carlyle. He provides in great force a certain deep aboriginal class of ideas: and persons go to him for them: but they give their own application and use to what they take: they do not accept the thinker's; they use his thought as they would so much raw material; they treat his mind as a quarry; and the strong, vigorous, chaotic head, is more their servant than their master.

What adds to the unfavorable impression produced by Mr. Carlyle's mode of teaching, is the fact that we are totally unable to discover what it is which he teaches. He teaches reality; but what is reality? A man is no more the gainer for being told simply that he must be exceedingly real, than for being told simply that he must be exceedingly wise. You tell a person ten times over that he must be wise. Is he to knit his brows, to be grave, to begin to generalize? What is he to do in consequence of that recommendation? So when you tell him ten successive sentences to be a reality: what is he to do? Is he to shake himself? Is he to look determined and irresistible? The real difficulty lies in saying what is contained in reality, and here Mr. Carlyle gives us no information. According to him, we are real by not being formulæ, and we avoid being formulæ by being real. If the perplexed inquirer demands a little more light, he is told to converse with the abysses. If he is still dissatisfied, he is advised to plunge into the eternities. It is not, however, a needlessly severe comment upon such explanations to say, that they rather require light than bestow it. Mr. Carlyle instructs by simple epithets; but how will a population of valets and a world of flunkeys be extricated from their misery, by being simply made acquainted with their name? And what idea will it convey to an ordinary tradesman, farmer, or country gentleman, to tell him he is a sham? He will not understand why he is one; much less, how he is to cease to be one. He is informed of a crowd of semblances and shadows which surround him, but he has been accustomed to regard the world as solid, and he feels easy on the subject. If he starts with thinking Mr. Carlyle a false alarmist, he is not likely to have his impression undone, for Mr. Carlyle gives no reasons, and enters into no details. He is told he is a sham; and that he *ought* to be a substance; and that is all which our author's moral philosophy tells him. He must digest that lesson at his leisure, and make out of it what he can. Mr. Carlyle's Reality is a magnificent abstraction; it refuses to be caught and grasped, and will give no account of itself for the satisfaction of sublunary and practical curiosity. It wages an eternal war with shadows, it is a disperser of phantoms; lies flee before it; formulæ shudder at its approach. That is all we know of its nature, and its characteristics. It carries on a great aerial battle nobody knows where; and teaches with sublime infallibility nobody knows what.

Moreover, so far as Mr. Carlyle allows a faint notion of his meaning to escape on this subject, he appears to contradict himself, and to praise under the name of reality two states of minds which are diametrically opposed to each other. In drawing his picture of former heroic ages, he insists upon the intense reality of belief, which they respectively exhibit. He makes the stern and undoubting faith which each had in a definite religion, to be the heroic element in them; and he rejoices in the exclusive, fierce, unwavering, enthusiastic, and persecuting zeal of Mahometan, Catholic, and Puritan. But what he recommends to the modern aspirant to heroism, is to believe in no definite religion at all. He places himself in a position *ab extra* to all religions: he wishes his followers to do the same. His image of a modern intellectual hero, makes him a universalist and a philosophical spectator; a contemplator of phenomena, a despiser of creeds; an acceptor of all religions, and believer in none. He praises furious faith in one age, and fastidious scepticism in another. He lays down dogmatic premises, and draws an infidel conclusion. The believing and disbelieving are certainly two contrary moral states of mind; and we do not understand how both can be praised at once. Their results upon the world, too, must be wholly different. Does Mr. Carlyle suppose that an ambiguous neutrality of mind, can produce the same powerful and striking results upon the human mass, that undoubting conviction can? that a faith which is diffused over all religions, is as strong as that which is concentrated in one? and that scepticism can be as enthusiastic and effective as belief? If he does, we do not envy his knowledge of human nature. Latitudinarianism may have its charms as a philosophy, but Mr. Carlyle may depend upon it, it never has been, and never will be a worker. The systems that have done work in the world, have been systems of fixed belief. He contradicts his own facts, and overthrows his own test of power when he commends a philosophical balance and neutrality. He cannot have intellectual fastidiousness, and enthusiastic ardour in one system; and common sense rejects his grotesque, ridiculous, and centaurian image of an evangelizing sceptic and Epicurean prophet and reformer.

Mr. Carlyle then should know that here may be such a thing as talking unreally of unreality, and canting against cant. He talks against all mankind for not acting; but we do not hear that he himself has ever done anything but the former. He has at his tongues end a set of words. He repeats them *ad nauseum*. He sits in his own chair and talks. What more suitable occupation could he pursue, if he were himself a sham? We do not want to throw a slight on all talking, for some or other form of the process is necessary if a man wants to communicate his ideas to others. But the talk of a reforming philosopher ought certainly to approve itself as the issue of an ethical, and not a mere feverish industry, and ought to rise above the gratification of mental power. If he simply goes on upon his swing, vents his phraseological exuberance and imagination and indulges in one endless chaotic repitition of some favorite ideas; his genius and originality will not of themselves save him from suspicion, and the onus of showing cause why he should not be considered a talker rests upon him.

Mr. Carlyle's philosophy has detained us longer than we intended. We now come to the contents of the present volumes. These put before us, in the first instance, as we said above, with much rude power and vividness a general type of heroism which the author considers the puritan movement to display. Puritan heroism forms the general ground of the book, and supplies the mould out of which the individual hero and chief examplar issues.

As revolutionary heroes then, strong enthusiasts, upsetters of old systems and established shows and introducers of forcible realities, Mr. Carlyle throws all the grandeur and sublime mysticism which his peculiar phraseology can command upon the Puritans. He talks of their "armed appeal to the invisible God of heaven," of "heroic Puritanism," "awful Puritanism," of the "eternal melodies" which flowed, the "eternal soul of things" which spake in them. The "abysses, the black chaotic whirlwinds" produced them; and the "dark element, the mother of the lightnings and the splendours" was their mother also. They were in sympathy with the depths, and they were projected from the eternities. They were prophets, priests and kings. The "flame-gilt heaven's messenger taught men to know God, Θεος, the maker, to know the divine laws, the inner harmonies of the universe." We might add much more; and are conscious we do but imperfect justice to the splendour of Mr. Carlyle's description.

Greatness forced upon men is no improvement to them. The "English Squire of the seventeenth century, who with his Bible doctrine like a shot belt around him, very awful to the heart of the English Squire" is made by our author to loom like a portent through the murky air, and is enveloped in mysticism till we hardly know whether to take him for an English Squire or an Ossianic deity, does not benefit by the grand ambiguity. The awful visages of Puritanical colonels, captains and corporals, do not gain from the unearthly shade imparted by a too anxious pencil. The Puritans are under no obligation to Mr. Carlyle for his portrait. He makes them majestic. But they were not majestic. They were not majestic, and they cannot be made so either by Mr. Carlyle or by any one else. They were fierce, courageous, enthusiastic, rigid men; very awkward, long-winded and pompous; with a grimness and solemnity of an absurd cast. They affected sublimity, obtruded religion, made free with Scripture, and spoke through their noses. They were tremendous on the field of battle, ridiculous out of it. As some poets are only striking when they are horrifying, the Puritans were only awful when they were charging. They depended on the drawn swords the black moving columns and all the terrible iron features of a field of battle for what greatness they had. So long as they speak, or move, or look only as soldiers their stern courage befriends them and they show a hard and insipid greatness; but take their character out of this iron case and show its weakness; it cannot express itself upon open ground without exposing itself, and runs into contortions, nodosities and grimaces. Such is the image of Puritanism which authentic accounts have handed down. The party have managed as a matter of fact to get themselves permanently laughed at. They have allowed an absurd portrait to come down to us. National tradition has settled their character, and the author of Hudibras and Sir Walter Scott are felt to speak with authority.

THE CHURCH—THE KEEPER AND WITNESS OF HOLY WRIT.

The purposes of the Church, as the same are set forth in Scripture, are not to be served, except by a visibly-organized body. The Saviour, in connection with the text, declares that the purpose of their being made into one is, "that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."[*] And St. Paul, speaking of the same purpose of the Church, says, "To the intent that now unto the principalities and powers . . . might be known" or made known "by the Church the manifold wisdom of God."[†] And again, the same Apostle calls it, "the house of God, which is the Church of the living God, the pillar and ground of the truth."[‡] Not only a conservator of the means of grace, and an authorized agent in the application of those means, but "the pillar and ground of the truth;" the supporter and sustainer of the faith delivered to her in the beginning; the keeper and the witness of the truth as it is in Jesus. To suppose that these purposes might be served by the aggregate of true believers, without any visible association, were unreasonable. For how can she act without organization? As invisible, only, how can she be the keeper of the word and sacraments and other means of grace? Ask of the legal science, that richest treasury of human wisdom, whether the soul, departed from the body, can be the keeper of visible property. So the Church, which has no visible existence, is the keeper of nothing on earth. And so of testimony. How can she be known as a witness, unless she have an obvious and distinguishable existence? and how can she give testimony, without some organ of expression? Do courts of justice receive the testimony of the incorporeal, the inaudible, the impalpable?

To suppose that the Bible can supersede the necessity of the Church's testimony, is to argue in a circle; a mode of reasoning which comes to no certain result. The Church of God is older than the Bible. And when it pleased God to give the Bible, it pleased Him to commit it for keeping to the Church, and to appoint the Church its witness and preserver. As under the latter, so equally under the former dispensation, was "the Church of the living God the pillar and ground of the truth." In his Epistle to the Romans,[§] St. Paul asks, "What advantage, then, hath the Jew?" i. e., as a member of the former Church? "or what profit is there of circumcision?" And his own answer is, "Much;" "much every way: chiefly, because that unto them *were committed the Oracles of God.*" To her keeping, these written Oracles were intrusted. And with what extraordinary care and ever-watchful precaution did she preserve and transmit them, causing them to be faithfully and correctly transcribed, even to every jot and tittle. And it is in consequence of her fidelity to her Divine commission, that we have them. We know not what ancient writings are to be received as inspired, and what as apocryphal, except by the testimony of the Church. And for the New Testament, what means have we of ascertaining what particular epistles are to be taken as of Divine inspiration?—whether those of St. Paul or of St. Ignatius?—which narrative is to be placed in the sacred canon, and which is to be regarded as authentic but not inspired? For this we are indebted entirely to the decision and testimony of the Church. We have no other means of knowing. It is not for the science of grammar or rhetoric to detect the sure marks of a Divine authenticity. Philology cannot distinguish, with unerring certainty, the words of the Holy Spirit. It is a point which no rules of interpretation can reach; to which no human learning can attain. It is simply a matter of testimony, and the Church is the indispensable witness. We know which is the word of God, and which is not, by the testimony of the Church. To her decision, as the keeper and witness of the truth, a decision made when she and she only was possessed of the means of judging accurately, are we indebted for this knowledge. *She* collected the sacred books, and gave, to those entitled thereto, the sanction of her testimony, upon which they are now received. When the sacred canon was completed, she was still its keeper, its supporter, its faithful interpreter. The translation of the sacred books, which we read in our own language, executed with such extraordinary fidelity and taste, we owe to the Church,—that British and Saxon branch, to which it is our privilege and happiness to belong. The ancient Creeds, divested of their character as the faith of the Church, would be deprived of their distinguishing light. Herein she bears witness to the essential truth as it is in Jesus, and assures us of the faith which she received in the beginning, and which she has ever faithfully held. Thus is the Church the witness and keeper, "the pillar and ground of the truth;" a purpose of her institution, which can be served only by a visible society, distinctly organized.—*Rev. Theodore Edson.*

THE MINISTRY PERPETUAL.

There is another remarkable promise, that of a perpetual ministry in the Church. It is recorded in St. Matthew's Gospel,[||]—and is a part of that commission, whereby the Saviour publicly and solemnly committed the administration of His Church to His Apostles, just before His ascension into heaven. Having authorized them to admit members, by baptism, and to minister His ordinances, He adds, in connection, "Lo! I am with you, alway, even unto the end of the world. Amen." This promise,—given in their commission, to them in their official capacity, as His ministers,—cannot be made to imply less, than that the office, then committed to them, should be sustained continuously to the end of the world. "Lo! I am with you,"—in this administration of the Church, now devolved upon you; "Lo! I am with you,"—in this capacity, not only during your natural lives, but—"to the end of the world." And not only so, but "alway, to the end of the world,"—without a break. History amply attests the fidelity of our Lord on this point. But if it did not—if it were silent, and whereinsoever it may be silent,—"I rest upon His word." I am satisfied with His promise. As a Christian, why should I not be? If His promise be sure, then at this very moment there must be,—there is, somewhere in the world,—a ministry, derived in an unbroken line of succession from Christ Himself. Were there, from that time to this, but a moment when such a ministry failed from the earth, then were the "alway" made void, and the promise of no effect. And if, consistently with this promise, there cannot have been an instant when this ministry did not exist, then it exists now. There is a ministry in His Church, derived from Himself, in the way in which He intended the office to be transmitted.

The word Catholic, as applied by some, in modern times, to the Church,—perhaps chiefly in this section of the community,—is grievously abused; and its signification by multitudes entirely misunderstood. A common dictionary might set them right,—"*general, universal, whole.*" By the Catholic Church, in primitive times, was meant, not the Church of Jerusalem, not the Church of Antioch, of Ephesus, of Corinth, or of Crete, exclusively; not the Church of Alexandria, in Africa, nor the Church of Rome, in Europe: but all these, and more,—the whole body, root and tree, in all its extent and ramifications, embracing *all who were in sacramental union with an apostolic ministry.* Such, was the idea of the Catholic Church in the Apostles' time; such, when the expression was introduced into our creeds; and such, is its proper meaning now. We do not hold, that all connected with the Catholic Church will, on that account, necessarily be saved; nor that none will be saved by Christ, who are not connected therewith: We believe in "the *communion of saints,*" as well as in "the Catholic Church."

Perhaps it should not be considered wonderful, that a Church, which has come down from Christ, should be offensive to many, and especially to those who claim, and certainly without molestation freely exercise, the right of making churches for themselves. The theory of a derived Church, is called an unchurching dogma; and we are blamed for unchurching our neighbors! We unchurch nobody. We humbly trust that we belong to a branch of the Catholic Church. Are we to be blamed because we esteem this a high and precious privilege? Towards those who belong to ecclesiastical organizations of recent origin, we would exercise a Christian kindness and courtesy. Of the Catholic and Apostolic Church, they pretend not to be. And it would be presumption in us to attempt to fix these epithets upon them. If they say that their churches are useful, we may be thankful for the good they do. And if we think that we see in them the defects which attach to all *human* institutions, why should we be blamed for preferring the Divine? That they have a ministry of their own appointment, receiving office from the assemblies to which they minister, we do not dispute. That we, for ourselves, prefer a ministry derived from a far higher source, is but reasonable and fair. And were we to concede all that they claim for their churches, still, according to our views, the Church, as derived from Christ, is as far superior, as the Divine surpasses a *human* institution.—*Rev. Theodore Edson.*

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[*] John xvii. 23.

[†] Ephesians iii. 10, 11.

[‡] 1 Timothy iii. 15.

[§] Chapter iii, verses 1, 2.

[||] Chapter xxviii, verse 20.

God requires all, as we hope for salvation, not to seek it in ourselves, (which pride would suggest,) but in Jesus Christ alone; Who is to be our wisdom by the light of His word; our righteousness by the merits of His sacrifice; our sanctification and redemption by His Spirit and grace. —*Bishop Thomas Wilson.*

He saw the emptiness of all that the world could bestow, the meanness of courting popular applause, and the folly of being elated by the praises of "man, whose breath is in his nostrils." He knew that the same voices which one day cried, "Hosannah to the Son of David," exclaimed the next, "Crucify Him! crucify Him!" The praise which such persons could bestow he heartily despised. Reputation, as an instrument of doing good, was dear to him; but he was ready to encounter the sharpest attacks of calumny, when duty required. He viewed the world through the medium of the Gospel, and saw distinctly

> "How vain the order of the crowd,
> How low, how little are the proud,
> How indigent the great."—GRAY.

—*Stowell's Life of Bishop Thomas Wilson.*

As no words can be so acceptable to God, and so proper to express the humility of His children, as those of His own teaching; with this view, even the common people, in the first and purest ages of the Church, fully sensible of the great duty of praying every where, learnt the whole book of Psalms by heart, that treasure-house of prayer and praise; that upon every occasion they might exercise themselves therein, and have somewhat to offer up to heaven on all the affairs of human life. The Liturgy also will supply us with short ejaculations, and with the language of prayer.—*Christian's Manual.*

He considered it a duty of primary importance to "render unto Cæsar the things that are Cæsars, to pay tribute to whom tribute is due, custom to whom custom, honor to whom honor." He has been often heard to declare that "to defraud the revenue," was one of the highest offences which could be committed against the community; as being subversive of the foundations of society, and striking at the very existence of government. This lesson he learnt from his Divine Master, who wrought a miracle in order to pay the tribute-money.—*Stowell's Life of Bishop Thomas Wilson.*

Bishop Wilson is represented as a model of Christian politeness. He was scrupulously attentive to all the decorums of society. His manners were peculiarly attractive. He united deep seriousness with habitual cheerfulness. In his conversation he mingled entertainment with instruction. His piety had nothing in it of morose gloominess or ascetic severity; but whilst it preserved a constant sunshine in his own breast, it communicated light and heat to all around him. The benevolence of his heart appeared in his intercourse with all classes, and gave a charm to his deportment which the simulation and dissimulation of a Chesterfield could never give. Tinsel is but a poor substitute for gold. The politeness of the Christian is *genuine.* No counterfeit, however ingeniously modelled, and dexterously executed, can equal this royal coin in value or elegance. It bears "the image and superscription" of a greater than Cæsar. It is issued from the treasury of heaven. Divine grace has stamped it on one side with charity, and on the other with humility. Whilst it adorns the individual, it enriches society. Such was the politeness of Bishop Wilson.—*Stowell's Life of Bishop Thomas Wilson.*

Communications.

For the Churchman.

ECCLESIOLOGY IN CONNECTICUT.

Mr. Editor,—The Evergreen for May contains an article called "Church Architecture." The object proposed in it, as well as the ideas which it brings out, are gratifying proof of the new spirit in which sacred art is at last studied. Reasons, too, could be given why Connecticut seems likely to make a correct application of its true principles. What I have to say will be as supplementary matter to some parts of the article, and perhaps as criticism on some of its statements. I shall not venture on extracts, the article being copy-righted.

The writer begins by glancing at the houses of worship which Puritanism erected. The illustration given is a faithful one, and there would be no difficulty in finding its original in any New England village. It would have been worth noting, however, that the weather-cock on the spire, if indeed it occurs often on this class of buildings, is a somewhat curious instance of traditionary adherence to ancient rules. The cock, it is well known, is the legitimate termination for a village-church spire, and was in common use during the prevalence of Pointed Architecture. If the Puritans retained this feature in building their churches from recollections of the parish churches at home, it is to their credit rather than otherwise. The occurrence of this genuine church appendage on a "meeting-house" is pleasing, and should be a hint to architects and church-builders generally. No church of our communion has yet in this country employed it, although more correct than the cross or the tasteless finial. The Evergreen writer, with very good taste, has made use of no sneers at weathercocks on churches. Sometimes they are ridiculed as a modern invention:—of course those who do so ought to know better.

The "Gothic" churches of the last twenty years are next disposed of in a few sentences which show a salutary and hearty contempt for the abortions which they cut up. One is tempted to wish that these things could be spoken of among the things that were and are not, or certainly as little likely to arise again. But the day of modern "Gothic" is yet, it is to be feared, far from ended;—straw-color and "peach-blossom" interiors, carpets and chandeliers, Venetian blinds and window-shades, are still the furniture of what are called churches, much to the perplexity of the conscientious visitor, who hardly knows how to answer when demanded his opinion of "our church."

The main part of the article consists of explanations of views, two exterior and two interior, of village churches in the Pointed style. They are to contain from 250 to 300 persons, and to cost *no more* than $3,000. This, of course, is the grade of churches which we need:—those that can be erected in any village for a moderate sum, and still be as perfect and consistent specimens of the style as any cathedral or costly parish church.

The first exterior is that of a wooden church consisting of chancel, nave, vestry, and *west porch*. The position of the porch would doubtless have been blamed by the writer had he expressed any opinion upon it. As he has not, I will simply remark, that although the recognition of a porch as an essential of the building is in itself a good step, yet the position which it should have is equally vital. The south side of the nave is its place, where it will add to the comfort of the building and its general appearance. In the present case its size and position give the church the appearance of having two chancels. The pitch of the nave-roof is commendable. I would submit, however, that the vestry would have been improved by carrying a gable. The nave has four bays, each lighted by a pointed window without mullions. The width of these is too great for lancets, and would seem to call for a reduction or a division into two lights. The altar-window is like the others in proportion, but larger and of course more noticed. There should have been a triplet here, as the period aimed at in the whole is clearly First-Pointed. The corner-pinnacles add nothing to the exterior;—a bold projection of the eaves and gable-crosses would have been more satisfactory.

Two views of the interior are given. The first looking east shows the open roof, the chancel-arch, and the altar, with tablets for the commandments (which are useless) and a window, above it. The roof consists of a collar-beam,* whence spring two arched braces to the principals;—a simple and good construction. Perhaps had the "knees" been continued as braces to the collar, the effect would have been better. The chancel is 14 feet deep and 16 wide, in which room could surely have been found for all the requisites for the service without banishing it to the nave. The reading-desk is outside the chancel in front of the vestry-door, and the pulpit has the corresponding place on the opposite side. It strikes me that retaining the desk and pulpit in the nave, a reversal of position would be more according to rule. The pulpit should be on the Gospel side of the altar, as also the lectern, and prayers are usually said on the Epistle side.

The west elevation shows an organ loft reached by stairs from the body of the church, and under it the entrance-door, which is square-headed. There is nothing to be said about this end, save that the stairs are too *domestic* entirely. The organ too would be better on the ground.

In the last illustration the most noticeable feature, and one every way commendable, is the bell-turret over the entrance. This cheap and simple, as well as picturesque substitute for a tower, has never heretofore, so far as I know, been employed in this country. The church in question, (St. James's, Amesbury, Mass., is the one which has furnished the illustration,) consists of chancel vestry, and nave, (of 5 bays,) which seems too broad. The west door (again no south porch) is sheltered by a roof supported by something which *looks* like brackets,—an arrangement that needs only to be mentioned. Over the door is a triplet:—the lancets are too wide, and besides the west end is not a good place for triplets in small churches. The side windows are apparently of better proportions than in the former church;—they have labels and a string. At the angles of the nave are diagonal buttresses, and the architect has judged well in abstaining from the usual common-place corner-pinnacles. The roof is well managed, except that the vestry has a lean-to roof rather than a gable of its own. No interior view of this church is given, nor the dimensions of either which is to be regretted.

I will trespass no further, sir, on your time and patience. The Evergreen writer, though not having treated his subject with minuteness enough to do himself justice, still is plainly in possession of the true idea. He sees that what is wanted is a consistent knowledge of parochial church building, so that ordinary village artisans may build churches which will be as genuine and fitting as the most labored and costly city church. Cathedrals and abbey churches are not what we want as models, we can build neither the one nor the other, and in guiding our architects to the work required of them, tney have already led many astray. What we want is to bring them down from vague generalities, and poetical descriptions to strict rules and close calculations. We must have the elasticity of pointed architecture known, and must stretch it down to reach the lowest level.

I am sir, yours, &c.,

June 20th, 1846. CAMDEN.

For the Churchman.

Mr. Editor,—In the Collect for the Feast of St. Peter the Apostle, the Church calls us to the prayer that all Bishops and Pastors may diligently preach God's holy word, and the people obediently follow the same, that they may receive the crown of everlasting glory. Would that the spirit and principles of this prayer were deeply impressed on all our hearts! Then, by the blessing of God, the subject, often jealously and angrily viewed, of the relative connexion of clergy and laity, would be made the source of none other than true Christian affection, and of mutual godly provocation to love and to good works. Fidelity, love, and confidence, in the relations of pastors and flock, fathers and children, teachers and disciples, Christ's ministers and Christ's members, the instrumental means of divine grace and its recipients, which God has established between them, would be in them and abound. These affections, cherished and exercised on the principles and in the spirit of the Gospel, would enlist all under that guidance of the word and spirit of Almighty God, which leads, through the pleasant ways and peaceful paths of Christian faith, hope, and charity, to the crown of everlasting glory laid up by the Lord the righteous Judge, for the blessed children of His Father.

In reference to the duty to which the Convention has called us on the Church's holy days, of prayer for our diocese, let us all, clergy and people, deeply and seriously reflect on these things, in the light thrown upon them by the word of God; as an invaluable aid herein, let us read attentively the Ordination and Institution Services of the Church; and above all, pray to the Holy Ghost to give us a right judgment, and right affections, in all things appertaining to whatever may be our vocation and ministry in the house of God.

FAITH.

For the Churchman.

TRINITY CHURCH.

Mr. Editor,—On a visit to your city, I availed myself of the first opportunity after my arrival to go to the new church which has been erected on the site of old Trinity. I had heard much of the beauty and sublimity of this building, which has now been consecrated to the service and glory of God. Long may it continue to stand as "a pillar and witness" of Catholic primitive truth, and as a "house of prayer for all people." It is to my mind a delightful feature in the arrangements which have been already made, that its gates are to be ever open for morning and evening prayer. The daily service, being offered in faith, cannot fail to bring down from above those divine influences, which however confined at first to a few, will not fail, like leaven to spread wider and wider, through the mass of the Church. Prayer is our main dependance. If it be offered continually, it will be effectual.

May I be permitted to say, however, that the pleasure experienced in beholding this noble structure was not unmixed with pain. I know not upon whom devolved the responsibility of fitting up the CHANCEL, the "sanctum sanctorum" of the church; where every thing should be in keeping with the one great object for which we visit the house of God, and designed to aid the spirit of devotion; but whoever it was, he does not appear to have understood the matter. The large window has not to my mind, any appropriate application to the house or to the place. But for the emblematic accompaniaments, which many do not understand, the figures might be taken for the "seven wise men of Greece," rather than for a portion of the apostolic college. The remainder of the great light has almost no meaning. The Chancel is dark and gloomy, whereas there ought to be upon it a concentration of light. The dark screen, cut up with fillagree work, might have been covered with appropriate tablets and inscriptions. Those on which the creed, the Lord's prayer, and the ten commandments are written, are so small as to be almost useless. The location of the pulpit appears to be judicious, and perhaps the best which could have been selected. But what shall I say of the reading desk? How came it there? Shall we never get rid of that miserable innovation; which betrays an entire oversight of one of the first and most important principles of Catholic worship? Truly the sight of it made me feel sad. Many, I am aware, cannot understand this. You will, and others will, who have thought upon the subject. A Lectern is very well, from which to read the Scriptures to the people; but let prayer be offered both by minister and people, towards the "holy place."

I hope no offence may be taken by my freedom of remark. I confess I feel a strong desire that Trinity may be in every respect, a model church.

Yours, G. B.

New York, June 22, 1846.

True humility makes us see our own faults, without concerning ourselves with the faults of others.—*Bishop Thomas Wilson.*

One only study need we in our whole life, to "learn to die." All before looks on to this hour; all after it, the never-ending "afterwards" of eternity, hangs upon it. That one moment contains eternity. As all the growth and decay, and restoration of nature, our sleep and our waking, do but prepare for the death of the body, so every action, motion, thought, word, deed, consent of will, balancing of the soul, defeat, strife in God's strength, victory, fainting and falling, stumbling, rising again, carelessness, wilfulness, joy, sorrow, suffering, prayer, Sacrament;—every moment in the manifold, shifting, fleeting variety of human life, looks to this one hour, and tends to decide it. It gathers into one the whole past; all that is past may influence it. Not a wound which the soul has ever received, but may, except for God's grace, reopen then. Not a thought of sin admitted once, but may, except for His mercy, assault the soul then. Not a careless habit, but may, unless He strengthen the soul, weaken it. Not a thought of vanity, but may draw down the soul to self; no care, but may distract it; no unloving thought, but may chill it, when, with its whole force and strength of unwavering love and trust, it should hold fast to God.—*Pusey.*

If we would not have the misery of a sinner's death, one only remedy there is, to meditate on death, prepare for death now, do what you do, or at least pray so to do, as you would at the hour of death. Imagine thyself stretched on the bed of death, its sweats bursting from thee, its faintness encompassing thee, its terrors appalling thee, and thy Lord alone to comfort thee, all the world vanished from thee, and no thought now before thee, except thyself, and Him before whom thou art in a few moments to appear; set this before thee, gaze at it, master it if thou canst, and act now as thou wouldest then. If thou wouldest then choose hurtful lust or excess, misuse any beauty God gives thee, profane thyself, God's holy temple, seek man's applause, use careless speech, detract from a neighbor, lie, covet, defraud, gather up riches, neglecting Christ's poor, spend what might be placed in God's treasury on vanities, then do it now: if thou wouldest then flee from these as thou wouldest from hell itself, flee now while thou hast strength to flee. "That act," it has been said, "is well done, which is done as though it were the last in life." "That is a fervent prayer, which is made as though it were the last cry for mercy thou wouldest utter; that is a holy action, which is done as if it were for forthwith to be judged; that is a devont communion, which is received as though it were to sustain thee in the valley of the shadow of death; those are good alms which are given, as though into His hands who shall at the great day own them." Accustom thyself through life to act as in the sight of death, as having to die; learn to do thy actions as a dying man; be this thy rule, to do them now as thou wouldest thou hadst done them then.—*Pusey.*

The Churchman.

NEW YORK, SATURDAY, JUNE 27, 1846.

FLOYD SMITH, General Agent, No. 12 John-st. up stairs.

The Board of Missions held its annual meeting on Tuesday the 23d inst., at St. George's Church. There appears to be a full attendance of the members, and among them we observed Bishops Brownell, Meade, Hopkins, Doane, McIlvaine, Delancey, Henshaw, Eastburn, C. Chase, Lee, and Potter. The morning of Tuesday was chiefly occupied in the reading of the Reports of the Domestic and Foreign Committees, with accompanying documents, and other business of a preliminary nature. The most noticeable item in the Foreign Committee's Report was a recommendation to discontinue, after a set time, all the appropriations for the mission at Constantinople, except of such sums as might be specifically contributed for its support. The ostensible reason for the recommendation we understood to be an alleged want of success commensurate to the expense incurred. Part of Wednesday was consumed in a debate in relation to the employment of special agents, which was opposed by Bishops Henshaw and Doane, and advocated by Rev. Dr. Tyng and Mr. Balch. This being the day on which our paper goes to press, we must defer further particulars till our next.

The Anniversary Sermon before the Board of Missions was preached in St. Thomas's Church, by the Rev. Thomas Atkinson, Rector of St. Peter's Church, Baltimore, from Luke xii. 48—"For unto whomsoever much is given, of him shall be much required"—prayers having been read by the Rev. Dr. Dorr of Christ Church, Philadelphia.

ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY.—On Tuesday Evening, at 8 o'clock, the annual sermon before this Body—now rising into great respectability and influence in the Church—was delivered in St. Luke's Church, in this city, by the Rev. W. I. Kip, Rector of St. Paul's Church, Albany. It was a timely and eloquent discourse on the "Duties of the Ministry"—in troublous times. True independence of character—a recollection of the unseen world, and an earnest self denial, were the points insisted upon by the Preacher, as setting forth the needs of the Church in her ministry at the present juncture.

The Essay before the same Body was read by the Rev. Wm. Walton on the following day, in the Hall of the Seminary, and did credit to himself and honor to the Institution by its scholarlike character. It was a critical examination of the difficult portions of the 7th chapter of St. Paul's Epistle to the Romans, and was distinguished by sound teaching, theological learning, and critical acumen.

The examination at the General Theological Seminary commenced on Monday of the present week at nine o'clock, A. M., in the Seminary. The first Division of the Senior Class was examined by Professor Wilson, in Systematic Theology. The Middle Class by Professor Turner, on the Interpretation of Scripture—the parts under review being the Epistles to the Romans, Galatians, Colossians, and Hebrews—and the Senior Class by Professor Moore in Hebrew.

The Senior Class were also examined on Monday, by Professor Haight, on Pastoral Theology and the Liturgy.

On Tuesday, the *second* Division of the Senior Class were examined by Professor Wilson, in Systematic Divinity, and the entire class by Professor Moore, in Hebrew. The Middle Class by Professor Haight on Gresley's Ecclesiastes Anglicanus; and the Junior Class by Professor Turner, on the Gospel of St. John and the Acts of the Apostles. It was the general remark that the exercises of the students were marked by a most respectable proficiency, and especially those, the Senior Class, in its recitations in Hebrew. The ease and accuracy with which a difficult chapter of Job was rendered, indicated a marked improvement in this department—an improvement to be attributed, it is to be supposed, to an increased attention to the matter of *drilling* in the rudiments of the language.—Without this, of course, no man can attain a knowledge of an ancient language, nor will a scholar be willing to make the attempt.

TRINITY CHURCH.—*The Protestant Episcopal Tract Socieiy.*—It affords us pleasure to learn that offerings are to be made on Sunday morning next in this splendid church in behalf of our Tract Society. No institution is more deserving than this of the abundant gifts of Churchmen. It is actively engaged in distributing its excellent publications, not only in our own diocese, but in all parts of the country: and on this account presents a strong claim upon us all. We trust the occasion presented on Sunday next, will be used by the congregation of Trinity to make such a contribution as will encourage the Society to proceed with renewed activity in its heavenly work of aiding to spread the truths of the Gospel and the principles of the Church. It is understood that the pulpit of Trinity will be occupied that morning by the Bishop of Western New York.

LIST OF CLERGY.—It is requested that information be left at this office by Tuesday next of all changes proper to be made in the list of clergy in this city and its vicinity.

A letter recently received from England says:—"The proofs are increasing, notwithstanding the falling off of some, that the Catholic movement is quietly and steadily going onward; and that it is becoming more and more manifest that it has not depended upon any individual agent or agents, but has been, in and out of the Church, from its Divine Head."

Many of our readers will be pleased to learn that letters have been received from the Rev. Prof. Ogilby, which represent him as much benefitted in health by his voyage. The Professor hopes, by the blessing of Divine Providence, to resume his duties at the General Theological Seminary on the first of October next.

We refer the Presbyterian to the title page of Dr. Smyth's pamphlet, which we quoted in full, as being at once a justification and explanation of our comment. The title page declares that St. Mary is not the Mother of God, and we did but express the same sentiment in different words when we declared our regret that the author had carried his opposition to the Romanists "to such blind lengths as to deny the divinity of Him who was born of the Virgin."

The corner stone of St. George's Church was laid on Tuesday, P. M., 21st, with the usual ceremonies, by the Right Rev. Dr. Meade, of Virginia. The Rector, the Rev. Dr. Tyng, delivered the address. A large number of people were present.

WESTERN NEW YORK.—*Episcopal Visitation.*—On Monday, June 8th, services were held in the Presbyterian house of worship at Cuba, on which occasiou prayers were read by the Rev. Mr. Platt, assisted by the Rev. Mr. Morris, who read the lessons. The Bishop preached. The Rev. Mr. Thibou was present.

On Tuesday, June 9th, in St. Stephen's Church, Olean, prayers were read by the Rev. Mr. Platt, and the Bishop preached. The Rev. Mr. Morris, the Missionary of the station was present.

On Wednesday, June 10th, the Bishop visited St. John's Church, Ellicottville, where prayers were read by the Rev. Mr. Platt. The Bishop preached and confirmed *two* persons—the confirmation preface being read by the Rev. Mr. Morris.

On Saturday afternoon, June 13th, the corner stone of Trinity Church, Rochester, was laid by Bishop De Lancey. The Bishop and Clergy, together with the Wardens and Vestry of Trinity Church, and the Wardens and Vestries of St. Luke's and Grace Churches, walked in procession from the School House where the congregation has worshipped to the place where the stone was to be laid, when the services were performed, and the stone laid by the Bishop. The statement of the deposits in the stone was read by Seth C. Jones, Esq., the Senior Warden, and an address was delivered by the Rev V. Bruce, the Rector of the Church, to a large and attentive congregation.

We give the concluding part of Mr. Gresley's pamphlet, and commend it to the careful perusal of our readers:—

If active steps were at once taken to purify the Church from heresy, and check these paltry strifes, it might lead to the secession of some thirty or forty leading Evangelicals to the ranks of Dissent; as the same number, on the other side, have recently gone over to Rome. But if the evil be permitted to advance, as now it is advancing, without an attempt to control it, I see not what is to prevent Puritanism again getting the upper hand, and overspreading and remodelling the Church; so that the old Church of England men, who kept to the Prayer-book as it is, shall be driven from the pale of the establishment, and become a second body of Non-Jurors.

It is with the firm conviction that such an event is not only within the compass of possibility, but much more probable than many will allow themselves to believe, that I have ventured, in such plain language, to endeavor to draw the attention of those who hold authority in the Church to the real state of affairs, and the actual progress of Puritanism, of the stealthy encroachment of which I fear they are little aware.

But it is not only to the heads of the Church that I would appeal, but to all good English Churchmen. It is true that we have suffered loss from various causes. The extreme and Romanizing views which have been put forth, and associated by the designing or uninstructed with our own principles, the actual secession of some with whom we once took counsel, the failure of our honest attempt to restore the customs of our own Church, and, lastly, the adroitness with which the Puritans have availed themselves of these circumstances, to prejudice the worldly and uninformed against us,—all these are heavy blows and great discouragements. Still our cause is good, and we have no right to despond: our object is to uphold and restore the doctrine and discipline of our own Church, and to spread its influence through the moral wildernesses which abound. Whatever discouragements attend the task, still we are bound to persevere. Let us take good heart, and give ourselves to renewed exertion. Think only of the state of the Church of England fifteen years ago, as compared with its present state. Church principles were then scarcely known; now they pervade the breasts of thousands—thousands of the best and warmest-hearted men in the land. Never let us despair of the restoration of our Church, when God has already given such abundant earnest of success. Let us, however, learn wisdom by experience. Let us avail ourselves of the experience of partial failure to correct our modes of proceeding. If suspicion has been cast on our efforts by association with men of extreme views, men who have disappointed our hopes by wandering into paths beyond the limits of our own communion, let us eschew such companionship, and seek only the co-operation of those who love the Church of their fathers, and are willing to join with us in directing their energies to her service. If we have given occasion to the opposition of the uninformed, by too abrupt interference with prevailing prejudices, let us in future be very cautious not to render ourselves obnoxious to the imputation of being innovators. The Church is not in a condition to be restored all at once; her services have been so long defaced and mutilated, that the decent performance of them appears a novelty, and offends the prejudices even of well-meaning men. This we have learned by experience. Let us not, then, attempt any abrupt or general change; but let us trust that, one by one, as He shall call them, our congregations will return to the true worship of Almighty God, according to the forms and service of their mother Church. For, after all, it is the restoration of the pure and holy worship of Almighty God that is the true object of our endeavors. Such is the aim of all reformation. In the sixteenth century the worship of God had been overladen with unmeaning ceremonies and superstitions: idols were set up in every church. The true aim of the pious reformers, amidst the strife of parties, and the contention of worldly men, was the restoration of the worship of God to its genuineness and purity; and such is the true object now. Our worship has been debased and degraded into a duli formality. The rage for preaching has thrown our beautiful service into the shade. There are few churches, indeed, and those only where Church principles have recently found their way, in which the worship of Almighty God can be thought to be performed in such a manner as at all to awaken or elevate the sympathy of the congregation. The monotonous reading of the service—the exhortation, confession, absolution, psalms, lessons, creeds, prayers, and thanksgivings, all addressed most preposterously *to* the congregation, and generally in the same dull tone; the responses made by a single voice, the irreverence that prevails, the want of unity and sympathy, the utter absence of propriety, or even a desire that the service should be worthy of Him to whom it is offered—fast and festival, Sunday and week-day service, all kept (if kept at all) with the same monotonous uniformity,—how is it possible that this state of things, which still exists in the majority of parish churches, should not have a most pernicious and deadening effect on both young and old? It is to no purpose that the young are brought up in the nurture and admonition of the Lord: they may be instructed in God's word—nay, their young hearts may be filled with love for their Maker and Redeemer; but all religious warmth is soon extinguished, if, when they are taken to worship in God's house, they find such a service as too generally prevails, and see nothing but irreverence, indifference, and formality around them. And it is to be feared that multitudes of elder people continue to attend Sunday after Sunday without the slightest benefit to their souls. The truth is, we want a thorough reformation of the spirit of our Church services. Let our Church service be in practice what it is in theory, and then we might justly talk of its "masculine simplicity," which is now, alas! an empty boast.

I would venture to suggest a mode in which I think the true sons of the Church, those especially who are able and willing to devote a portion of their wealth to her wants, may greatly advance the cause of true religion at the present time: that is, the building and endowing churches in populous places, where the services of the Church of England may be carried out in its true and genuine form. That such a service is highly acceptable to Church people, if their minds are not prejudiced against it, has been already shown at Leeds and other places.† It is most desirable that the example which has succeeded so well at Leeds should be generally followed in our great towns, in order that the members of the Church of England may know what her service really is. In many of our principal towns, containing tens of thousands of souls, there is no church open from the beginning of the week to the end; the holy days of the Church are altogether unknown; and on the Sundays the service is performed in so slovenly a manner, or if slovenliness be not the right word, in so unmeaning and tasteless a manner, that the people of the place have no notion of the worship of God but as a tedious mass of unmeaning repetitions. And this is the true secret of the numerous secessions to Romanism and Dissent. People find, or expect to find, a sympathy in other communions which their own Church, though so well able, neglect to afford them. This, then, I think, would at the present juncture be an excellent way for good Churchmen to employ their wealth and energies; namely, the building and endowment of churches in populous places, where the genuine service of the Church of England should be performed. The condition of the endowment should be the performance of daily prayers and weekly communion, together with the exact English service in its most beautiful style. Can no one be found to undertake such a work? If it be too great for one, why should not two, three, or more unite together? Persons undertaking such a work would receive sympathy and assistance towards its completion from quarters where they had not expected. Let the structure, especially the interior, be as handsome as the funds will admit; let the arrangement be carefully attended to; let there be no exclusive pews, no difference made between the rich and poor, no theatre-like galleries; let kneeling-room be carefully afforded; let there be a suffieient number of ministers, a choir carefully trained, to which it is found by experience that many members of the congregation will willingly offer themselves; let the church resound daily with the sounds of prayer and praise; let a careful distinction be made between fast and festival and ordinary days, according to prescribed order; let the preaching be plain and earnest, (this is a point to which some very good Churchmen have not sufficiently attended: in their jealousy of the paramount importance given to preaching, they have fallen into the contrary extreme, and robbed it of its true position—let this error be corrected,) let God's word be preached with earnestness and simplicity, and the other parts of the service performed with reverence and devotion,—then we should indeed see the English service in its "masculine simplicity;" or rather, I should say, in its "chaste magnificence;" and we cannot doubt that many souls which are now beguiled to other communions, or continue to attend on our mutilated and debased service with godless vacuity, would be charmed and enlivened with the refreshing dew of God's grace—they would learn to worship God with a true and hearty spirit, and forever bless the day when they first joined in the genuine service of the English Church.

Let me here most solemnly protest against the slander and falsehood of those, if any such there be, who shall dare to own that the restoration of the genuine service of the English Church is an approximation to Popery. The folly and falsehood of the accusation would be its own refutation, if it were not for the incredible prejudice that abounds. No doubt it is right to make due allowance for honest prejudice. But when thousands of souls are perishing around us for lack of Christian sympathy, when many are leaving our ranks for Dissent, and some beguiled to Romanism; when too many of our old hereditary worshippers in the Church of their fathers are, it is to be feared, dragging out their lives in a listless indifference, making no progress in warmth of vital godliness, and this mainly in consequence of the absurd negligence and want of propriety which prevails in our Church service,—it is surely no time to listen to the prejudices, or regard the calumnies, of those who maintain the monstrous paradox, that the restoration of the genuiue service of our own Church is a recurrence to Popery. Honest prejudice deserves to be respected, but such mischievous absurdity must be confronted and exposed. But it is not only the public service of the Church that needs to be thus revivified. The whole personal intercourse between the clergy and the people requires to be placed on a better footing; and this as regards all classes, but especially the young. How almost universally does the parochial pastor lose all influence over the youth of his flock as soon as they leave the Sunday school! How commonly do they fall into sin or indifference, and never, alas, return to the fold! Much, very much, is wanting to give the parochial pastor that religious influence over his parishioners which shall enable him to be their guide through the thorny paths of life, and train them for heaven and happiness.

Various other suggestions might be made to increase the efficiency of our Church. Most of them have been already so often urged as to cease to be attended to. Nevertheless, our only hope of obtaining what the Church so urgently requires is by importunate reiteration. Every one admits the crying evil of the want of a sufficient number of bishops to govern the Church properly, and "set in order" the many things that are wanting; and yet year after year goes on, and nothing is done. The means of accomplishing this most necessary work are in reality very simple. There is an act still in force, passed in the reign of Henry VIII., by which power is given to the bishops to appoint suffragans in certain places, who shall aid them in their labors. Let such a clause be addee to this act, extending the power to other places, where, in consequence of the change of the times, bishops are now most wanted: and let bishops choose from among the clergy such as have already sufficient endowments,—as, for instance, the Deans and Archdeacons—and this most desirable object might be accomplished without even entering upon the question of funds for endowment, or of votes in the House of Lords.

Another point which I would just advert to—for it cannot be brought forward too often—is the absolute necessity of getting aid as soon as possible from our schools of the Madras or monitorial system, by which the children are set to teach each other, to the utter destruction of that reverence which is due from scholars to their masters, and the deterioration of the character both of the teachers and the taught, some persons are struck by one deficiency, and some by another; but it certainly appears to me that the present system of our national schools is one of the most unmitigated evils with which we have to contend.

But I must leave this and many other important subjects for the present, and hasten to a conclusion. My sole object in all that has been said, is a hearty desire to aid, if God grant me the power, in increasing the efficiency and restoring the beauty and dignity of our beloved Church, and carrying out her genuine system of doctrine and discipline. I appeal confidently both to our rulers and those of my brethren who shall read these pages, whether in any the slightest respect I have deviated either from the letter or spirit of the Church, of which we are common members. If I may seem to have spoken harshly of some who profess to be members of the same communion, it is because they appear to me to be the main obstacles to those practical improvements which are so urgently required. Far indeed, be it from me to accuse all Evangelicals of being actuated by such a design, or even contributing to such a result. I know, from personal acquaintance, that there are amongst that party many sincere and earnest-minded men, who are pursuing the quiet tenor of their way, and doing as much good as pious exertion under an essentially defective and erroneous system can accomplish; and even of those who actively impugn the system of the Church of which they are members; the majority do so, I firmly believe, in utter misconception and ignorance, that they are striving against God's truth. Others there are, I fear, who are actuated by a culpable spirit of vanity and pride, and urged on by ungodly partizanship. Whatever be their motive, the evil which they are accomplishing is very great indeed; they are enemies within the very walls of the sanctuary; and, under the garb of churchmen, are corrupting her doctrine, impairing her disicipline, impeding her improvement; and spreading disunion and strife in every corner of the land. It was the same principle, and almost the same mode of proceeding, by which, two centuries ago, the Church was brought to tempory ruin. And it is under the strong apprehension of similar danger from the same quarter—whether in the shape, as formerly, of violent aggression, or, what would be more fatal still, of gradual and silent transformation of the English Church into a new Protestant sect—that I venture to raise this note of warning, in the hope that it may fall on the ear of those who have the power to save the Church of England from this most miserable fate, and restore her to her real form and efficiency.

By the steamer the Caledonia we have late English dates.

Parliament, among other questions, was debating the "Religious Opinions Relief Bill," which, after passing the Commons, had reached the House of Lords. It was opposed by the Bishop of Exeter, on the ground that it would recognize the jurisdiction and authority of the Pope in England, and the Bishop of Oxford, and defended by the Bishop of St. David's. It will undoubtedly pass.

An individual, whose name is not made known, has given the large sum of 23,000*l.* towards founding two new Bishoprics; one at the Cape of Good Hope, and one in Australia. These are in addition to the sees which have been lately created. Those were, it will be remembered, "Victoria" at Hong-Kong, China, and two in Australia. The titles of the latter are to be "Melbourne" for the district of Port Philip, and "Morpeth" for the Northern Division of New South Wales. The third Report of the Committee on Colonial Bishoprics has been issued. Within the five years of their operations nine new sees have been erected, not including "Victoria," which was not originally centemplated. Much has thus been done of the work at first proposed: of what remains it seems that the Committee's attention is now directed to the subdivision of the diocese of Calcutta, and the requirements of Tinnevelly and Tanjore. After these are mentioned the claims of Sierra Leone, Western Australia, the Mauritius, and Prince Rupert's Land. Canada even now needs two additional bishops.

The Cambridge Camden Society has held its Seventh Anniversary Meeting. It took place in London, and was mainly spent in re-modelling its organization. Its new name is "The Ecclesiological, late the Cambridge Camden Society." There will be no further connection with the University of Cambridge;—its meetings will be held in London. The copyright of the Ecclesiologist has been restored to the Society, and it will henceforth be edited by the officers as formerly. The other regulations of the Society are substantially the same.

A correspondent of the English Churchman states that the "Anglo-Catholic Library," a well known and valuable series of English divines, is not only to be continued as before, but will be placed on a better footing. Archdeacon Manning, Wilberforce, and Dr. Wordsworth, fill the late vacancies in the Committee. The names of editors are in future to be affixed to the advertisements of each book.

Among the works preparing, Dr. Wordsworth is editing Crakanthorpe's Defensio, and Mr. Keble Bishop Wilson's Works.

The Rev. H. G. Liddell has accepted the Head-Mastership of Westminster School.

"Lancton Parsonage, a tale for children on the practical use of the Church Catechism," by the author of Amy Herbert, has just been published.

PERMANENCE OF THE PASTORAL OFFICE. *A Sermon preached at Woburn, Jan. 4, 1846. Being the 25th anniversary of the author's ordination. By Joseph Bennett, Pastor, &c.* Boston: B. Perkins & Co.

This sermon is a remarkable mixture of good sense and oddity. From the text, "I dwell among mine own people," the author takes occasion to point out the evils of frequent changes of residence on the part of pastoral clergymen, and the advantages of permanent settlement. Mr. Bennett assigns several reasons why he dwells among his own people, and enlarges on them in a shrewd and amusing way. One of these may serve as a specimen of the rest:—

> I dwell among my own people, because the Lord has given me a *good wife*—just such a wife as Solomon describes in the last chapter of Proverbs; and, therefore, having the sanction of the wise man, being "her" lawful "husband," I may be allowed to "praise her," especially as she is not present, and will, as there is reason to fear, soon be called to go the way of all the earth. She has been the greatest earthly blessing which God ever conferred upon me. It was through her instrumentality that I was brought to the knowledge of the truth. I became acquainted with her when I was a thoughtless youth, and by her arguments, I was induced to embrace the Orthodox faith. I remember distinctly certain passages of Scripture, which she adduced in support of the doctrine of the Trinity, when she was but fifteen years of age. I remember, too, the effect they produced upon my mind. I have not had a doubt of the Deity of the Saviour, since that moment. It was through her influence that I went to Andover to study my profession, instead of Cambridge, where I then was, and should otherwise have remained.
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> What a helpmeet she has been to me, in my ministry, you all know, or rather, you never *can* know. The great change which took place in my views and feelings in 1826, I ascribe, under God, to her prayers and influence.
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> You all know to what labors she was subjected during the interesting revivals with which this church has been blessed; What cares it brought upon her to have so many iuquiring meetings, church examinations, and other meetings at our house at such seasons? To how much fatigue it subjected her, to have so many ministers, as they came in occasionally, indeed, almost every week, to labor here? sometimes three or four at once; think of her having unexpectedly nearly fifty ministers to provide for at one time, as was the case, when Hall and Boutell were ordained, and when the General Association met in this town. All these things were tremendous drafts upon her constitution. But to all these cares and labors she most cheerfully submitted for the glory of God and the good of souls.
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> And then, again, how often she has had the mothers' meeting—the meeting of the Female Benevolent Society, and the meeting of the Juvenile Association, at our house. Never were the Directors of a bank more anxious to attend their monthly meetings than she has always been to attend the meetings of these associations.
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> Look back sixteen years, and think what she has done for the Sabbath school as one of its superintendents. You know she has been always at her post, when able, and, may I not say, sometimes, when unable. Still, I would not for the world have said a word to dissuade her from going to the school, for there she has enjoyed herself better than any where else. She has ardently loved the Sabbath school, always, and it has afforded her great consolation during her sickness, that she has so often been permitted to meet the dear teachers and scholars; she has often said, she felt the same interest in them that she did in her own family.
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> You all know, too, what an interest she has always taken in benevolent objects—how many pious students she has aided, in preparing for the ministry—how much she has said and done for the foreign missionary society. She has always taken charge of the yearly collections in the different districts—carefully counted all the money and kept all the receipts. The care of the Charitable Religious Library too, and for many years, of the Sabbath School Library, devolved principally upon her.
>
> Then, again, how deep a sympathy she has always felt and manifested for the sick and afflicted in town—I say in town, for she has not confined her kind offices to our own society; her benevolence has been too expansive for that. And, in this respect, what measure she has meted unto others, is now being measured to her again. For none have been more assiduous in their attentions to her, during the whole of her sickness, than some of the members of the Baptist Church.
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> Again. She has been a very prudent woman—prudent in her speech, that is, careful not to say things which wound people's feelings—and prudent in regard to her expenses. In the management of all her domestic matters, she has been a pattern of economy. She has gathered up the fragments that nothing should be lost. Again. She has always been even in her temperament; remarkably uniform in her feelings; never elated, never depressed. In this respect, she has been just the woman for me, who am of nervous temperament, and sometimes on the mount and sometimes in the valley.

Many a minister has been dismissed for the want of a right sort of a wife. Perhaps she is discontented; she teazes her husband to ask a dismission; and gives him no peace, day nor night, until he does. As a continual dropping will wear away a rock, she at length accomplishes her object. A council is accordingly called; some excuse or other is offered, and away goes the minister to another field; and, unless his better part, having learned wisdom by experience, may have become better still, to act over the same scene; it is generally the fact, if a minister has been dismissed once for this canse, he will be again.

Or perhaps the wife is extravagant, and thinks she cannot live on her husband's salary. Whether a minister can live on a salary which his people are able to pay, depends, in nine times out of ten, upon what sort of a wife he has. One woman at the head of a family, will have things more comfortable—entertain strangers more hospitably—do more for benevolent objects—educate and clothe her children better, on $500, than another in the same place, on $1,000.

MORRIS'S NATIONAL PRESS.—This valuable and *cheap* family newspaper, we are gratified to learn, meets with general acceptation at the hands of Episcopalians. The paper is conducted with talent, and we know of few *secular* journals containing matter more interesting or unexceptionable in its character. The editor has recently added a department of Ecclesiastical Intelligence which possesses great interest to the members of the Church, and to the Christian community. We heartily wish the National Press the success it so pre-eminently deserves. See advertisement in another column.

We are glad to find MAITLAND'S DARK AGES commenced in the June number of the "Churchman's Library." It is a work which deserves to be read.

THE TRUE CATHOLIC, the EVERGREEN, the YOUNG CHURCHMAN'S MISCELLANY, and the (Roman) CATHOLIC MAGAZINE, have been received for June.

THE EFFICIENT SUNDAY SCHOOL TEACHER and the SUNDAY SCHOOL TEACHER'S CALL, are two of the course of sermons delivered last winter in St. Andrew's Church, Philadelphia. The former is by the Rev. T. M. Clark, the latter by the Rev. Dr. Morton. They are printed in miniature volumes, and may be obtained at the Depository, 20 John street.

THE CATHOLIC CHURCH. *A Lecture preached in Trinity Church, Boston, on the Third Wednesday in Lent*, 1846. *By the Rev.* THEODORE EDSON. *Being the Third of the Course of Lectures founded by William Price, Esq. Published by request.* Boston: Charles Stimpson. 1846.

We have deferred our notice of this lecture until we could make room for the extracts which will be found on the first page of our present number. These will give the reader a better idea of the discourse than any comments that we can make, though we have read it with much satisfaction. We shall never despair of the ultimate triumph of sound Church principles in any diocese which can furnish such clear expositors of them as the Price Lecturer for 1846.

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* An oversight of the Evergreen writer has led him to call this a tie-beam.

† I cannot sufficiently express my abhorrence of the wicked attempts made by the Evangelical party to prejudice the inhabitants of Bethnal Green against the Churches which the indefatigable and zealous Bishop of London has procured to be built amongst them. Week after week has the *Record* been pouring forth its calumnies, and it is to be feared not without effect. Placards and handbills, accusing the clergy of Puseyism, are posted on the walls, and distributed amongst the worshippers; and all this because the service of our English Church is strictly performed, and her doctrines honestly preached. And then the organ of the Evangelicals exults in the diminished congregations. It makes one's indignation boil to see this noble effort, which might have been the means of bringing tens of thousands of perishing souls within the pale of God's mercy, thus in danger of being frustrated by the malignant efforts of party spirit.

PICTORIAL HISTORY OF ENGLAND. *Number Three.* Harper & Brothers.

The illustrations to this number are perhaps more curious than those in the first two. They are in part taken from the Bayeux tapestry, said by tradition to be contemporary with William the Conqueror. The historical part of the work is brought down to the battle of Hastings.

OLLENDORFF'S NEW METHOD *of learning to read, write, and speak the French language, &c. By J. L. Jewett.* D. Appleton & Co.

This is a new French Grammar, on the plan, which by this time is well known and has been well received, of the German Grammar by the same author. There are appended to the work full paradigms of regular, irregular, auxiliary, reflective, and impersonal verbs. The volume contains 500 pages, is well printed, and will be followed by an Italian Grammar on the same plan.

TWENTY-FOUR YEARS IN THE ARGENTINE REPUBLIC, ETC. *By Col. J. Anthony King.* D. Appleton & Co.

In a very neat volume we have the record of many years experience of social, political, and military life in one of the unquiet South American States. The *hero's* narrative is well told by the aid of a literary friend, (T. R. Whitney, Esq.;) and besides the important information which an observant student of political history may derive from it, it abounds in sketches of manners highly curious, and scenes which fall little short of high-wrought fiction. We think, however, that a spice of dramatic art may be perceived in some of the episodes.

For the Churchman.

Mr. Editor,—"The Infidel Society for the promotion of Mental Freedom," held its first anniversary a few evenings ago at the Coliseum in Broadway. About four hundred persons were in attendance from various parts of the country. Thomas Herttell was elected president. Several persons addressed the meeting, among whom were Mr. Samuel A. Barrett, of Ulster county, N. Y., and Mr. Benjamin Offen. The following description of Mr. Offen is extracted from the New York Tribune. It is painful to those who are ever desirous to "have a perpetual fear and love of God's holy name," to witness such opposition to our holy religion—to hear our Saviour's worthy name taken in vain—not by Mr. Offen alone, but all through the busy city—in the counting house, the printing office, the workshop, the market place,—all around us, particularly among our young men, (those to whom the Apostle Paul wrote because they were "strong,") there is the most mournful evidence of contempt for God's holy word. There are men in our city who will sell their Saviour, not for 30 but 29 pieces of silver! I send you this, Mr. Editor, with a deep consciousness of my weakness and cowardice in the cause of Christ. But, clinging to the hem of His garment, I dare to hope, I dare to live, I dare to die.

VIGIL.

Mr. Benjamin Offen followed Mr. Barrett, and is a very aged, infirm man, evidently tottering along the last stage of his journey to the grave. His very aspect is gloomy and discouraging, and a chilling, stifling moral atmosphere seemed exhaling from his brain. The top of his head is almost completely flat—not near so much arched as the bottom of a butter-boat. If Phrenology be true, he *could not* be other than an Infidel and an Atheist. He stated that he had been an Infidel for over forty years—that he was opposed to everything that bore the name of Revealed Religion—that in this cause he had sacrificed everything in the world, even to his health—that he was probably addressing them for the last time, that he was under sentence of death, and his words should be regarded as the admonitions of a dying man. He approached his death strengthened in his infidelity, and felt nothing but pleasure in looking back at the stand he had taken against Christianity. As to Jesus Christ—if he said what they say he did—he has left behind evidence that he was as intolerant as the rest. He said—or they say he did—that he that believeth not shall be damned. Well, the pious Christians, feeling certain that we (the Infidels) are to be damned in the next world, scrape together a few shavings and light them around us to give us a foretaste of what we are to expect. Much more in this strain did the trembling and white haired speaker utter in his thin, cracked voice, tremulous with extreme decrepitude, and much more of which we cannot permit ourselves to speak as we think it deserves. He closed by congratulating his audience on the formidable position the Infidels had assumed by their union in this Society, and said that the word Infidel would soon be as honorable as it is now infamous. For his own part, he had said twenty years ago, "If you mean to disgrace me call me a Christian." He also mentioned that a book containing a synopsis of his sentiments was for sale at the door.

From the Christian Witness.

CONSTANTINOPLE, March 27, 1846.

Rev. and Dear Brother:—I send you herewith a copy of a letter which I have lately received from the Armenian Patriarch. It is important, and, as an epistle from an eastern to a western Bishop, probably unprecedented since the great separation of the East and West. I do not mean that letters have not been written between such parties, for I have now in my possession a goodly collection of them, and have received within the last few days an important communication from another Eastern Patriarch; and within a week, no less than three from eminent Orientals; one a letter of congratulation on my accession to the Episcopate, and all fully recognizing me in my character of a Bishop of the Western Reformed Church. These things are important; but this epistle of the Armenian Patriarch is still more important, considering the nature and occasion of it. It is in Oriental style, and yet much less so than is common in Eastern letter-writing; indeed, it is remarkable for its approach to a western model. I have retrenched only some of the expressions in connection with my own name. Besides this, the translation is as simple and literal as it could be made. There is one instance of the use of Scripture by way of accommodation, that is, by application to circumstances to which it was not primarily intended; but this use is Oriental, and is sanctioned by Scripture itself, as, for example, in Matthew ii. 15.

The importance of this letter as a testimony to the Patriarch's views and policy, can hardly be exaggerated. He here declares that he has no thought of persecution, but simply to separate from the Church those who will not live peaceably in it. I have taken the trouble to examine every alledged instance of persecution which has come to my knowledge, and have not found one which stood the test of an impartial investigation. They are all instances of the social and civil evils which necessarily result from excommunication and schism. . . . . Some—a very few, three or four,—have been refused the ordinary trade papers, which are given by the trade to which they belong. In this city, you must know, the different trades constitute unions or companies, not unlike the "worshipful companies" of London; and each trade is pledged as security for its respective members. When a man becomes obnoxious or unsafe from any cause, the trade refuse or withdraw this security, which is his license; and he is, therefore, compelled, by want of this license, which the Turkish government require, to leave his business. This has happened here in a few instances; for most of the persons excommunicated are of the lowest class, and have no regular business. And here I will say, that of all those who have been subjected to dicipline, there is not one of any note or importance in the community. For many of those who have returned to the Church, the Patriarch has provided as for paupers; and, in some instances, their wants have been such that he has given them charity out of his own purse, before they left his presence; and, in all this movement, I have not found one who has set himself against his Church, that is not an ignorant man, and entirely unfit to dictate or advise in the weighty matters of religion. This may show you how widely the movement is to be distinguished from a real reformation.

The Turkish officer of customs, finding the three or four persons above-mentioned discarded from their trade, confined them as unsafe persons. This, of course, is to be regretted. But the Patriarch has nothing to do with it. The trade, seeing that the reputation of these persons was attained by their separation from the Church, refused to be security for them. The want of security caused their temporary confinement; for they are now released, chiefly, I believe, through the intervention of a foreign ambassador; The Patriarch himself sent to the officer of customs, requesting him to let them go, as a favor to him. The officer replied, that this was a matter with which the Patriarch had nothing to do. The Patriarch himself informed me of their release, and expressed his joy at the event. And yet, as the confinement took place in connection with this movement, it is naturally enough, by the ignorant and suspicious, attributed to him.

Much of misunderstanding, and every kind of vague and evil rumor, have been created. I have given you the strongest case of alleged persecution, and from that you may judge of the others. The question is, whether the ecclesiastical authorities have done more than exercise spiritual discipline. Have they attempted to injure any one in person or property? I have found no evidences of such an attempt. But it must be proved in order to establish a case of persecution against the Church. Social evils, loss of reputation among former friends, loss of custom in business, and even personal insult, are no more than men in every country are subjected to in similar circumstances. These persons had forsaken their Church; they were denouncing it, and speaking all manner of evil against it. They were admonished, but remained refractory. The Church, then, proceeded simply to separate them from itself, and to forbid intercourse with them as not of the Church. When the Patriarch was asked, whether by this he intended to prohibit the common and necessary intercourse of life, he replied, No, that such intercourse was allowed even to heathen, but that they were no longer to be received as Christian brethren. Some among the ignorant and rude, have treated these persons with insult; and I have heard of boys throwing stones at them, and at their houses. This the Patriarch has rebuked openly in a sermon which he preached Sunday before last; and in calling upon him lately, I found him drawing up a paper to be read in the Church, for the express purpose of forbidding such ill-treatment.

But though we may and must regret that, either in this country or any other, people should be molested in their persons or their property, on account of their opinions, this question is not to be judged of by such incidental circumstances. The true inquiry is, whether the Church has, in this case, visited them with any other than spiritual censure, and secondly, whether their opinions entitle them to confidence and sympathy. I have already said enough upon this last point, in my former communications, but I will here add a statement that seems necessary, in order to understand one part of the Patriarch's letter. The excommunicated, shortly after their separation, sent a petition for relief and protection, to the Porte. In this petition they state the reason of their excommunication to be, that they would not worship pictures, or confess to a priest. This I know positively to be false. The Patriarch's letter shows it to be so, and the whole history of this movement. The Patriarch had required neither of these things, but to my certain knowledge, made the concessions mentioned in my last. Besides, it is notorious that hundreds and thousands of Armenians never notice a picture in entering their Church, and are never molested for not doing so. Indeed, the reverence paid to pictures in the Armenian Church, is contrary to its own canons—canons as late as the thirteenth century, and still binding; it is practised only, or almost only, by the lowest classes; and is entirely voluntarily with them. The intelligent never practice it—this, at least, is the testimony of my own observation and of every Armenian, (the Patriarch included,) of whom I have inquired. To be sure, the present clergy are faulty in allowing it at all. But it is a practice now existing for several generations, copied undoubtedly from other churches, and the more intelligent ecclesiastics say of it that it must be gradually removed by better instruction. At all events, the excommunicated have never been compelled to worship pictures, and how it is with confession, I told you in my last. Now these things could have been introduced into a petition to the Porte, only because they are extremely offensive to Mussulmans, and it was thought thereby to create a Mohammedan interest in their favor. But it did not succeed. The Patriarch saw the Turkish minister for Foreign Affairs, and set him right as to the matter. When men professing to be Christians, can go to the length of seeking to subvert their Church by such appliances as these, it may well be doubted whether they are entitled to the support of anybody. "That," says an Armenian at my side, alluding to this passage in the petition, "is false. I have arrived at my present age, (nearly forty,) and have never worshipped a picture, nor been asked to do so."

When the Patriarch says in his letter that if he had done these things mentioned by the petitioners, he should have been punished by the Porte, he alludes to this passage in the petition: "Our Patriarch has not only excommunicated and anathematized us in the Church, untruly naming us Protestants, Freemasons, and Infidels, but not content with this, he has also given order with the threat of excommunication and anathema to all his subjects, and particularly to the heads of trades and of quarters and to the priests, to annoy and distress us by depriving us of our trade certificates, and expelling us from the trade associations, by driving us from our shops and casting us out of the rooms we have quietly occupied, by bringing our creditors upon us before the time," [who have, in some few instances, troubled them with demands for payment because they were of bad repute in this community,] "and not permitting us to receive our debts, by removing us from our dwellings and separating us from our children and families." This, the Patriarch says, is false. It is much of it false altogether, and the whole of it false as applied to him. If you could see the man, you would say that every thing in his appearance was averse to its being true, and my own investigations have thoroughly convinced me of its falseness. In a sermon which he preached a few days ago, he took occasion to allude to such calumnies. He said, "I have persecuted no one; I have banished no one. I do not intend to do so. If men will not remain peaceably in the Church, I must cut them off from it. But I shall still pray for them, and be ever ready to receive them with joy when they repent and return. As for these calumnies, there are those who wish by them to provoke me to such harsh measures as may bring evil upon the Church. But I am determined not to be moved to vindictiveness by reproach or insult. If they smite me on the one cheek, I will turn to them the other."

But I must close. The petition to the Porte, I hardly need say, was anonymous—another instance of the mode of proceeding which the disaffected have seen best to adopt. I am yours faithfully,

HORATIO SOUTHGATE.

P. S.—I ought to add that the Patriarch's letter was written entirely at his own suggestion. I did not request an answer in writing, but after having fully replied to my inquiries orally, he chose to write and send to me this more formal communication. It is published also by his authority.

H. S.

Providence, Jnne 13, 1846.

TO THE RT. REV. BISHOP HENSHAW, D. D.

Rt. Rev. and Dear Sir: In an interview which I had with you shortly after my return from Constantinople, you suggested that it might be well for me to address to you a letter, giving some account of my journey, and stating in explicit terms the cause of my return. I most readily acceded to the propriety of this measure, and promised to do so. The reason which influenced me in making this promise was the same which probably led you to make the suggestion already mentioned. I feared that there might be some among those interested in the progress of the mission with which I had been connected, who might suspect some other than the one assigned as the cause of return. It is well known that whilst our mission to the Oriental churches has many warm advocates, there are also many who regard the enterprise, not only with misgivings as to its ultimate success, but with doubts also as to the principles upon which it is avowedly conducted. Under these circumstances, it was not unreasonable to apprehend that some might harbor the suspicion, that dissatisfaction with the mission had at least *mingled* with my motives in deciding to leave it. Other engagements, and a state of health which made the writing of such a document laborious, induced me to defer it. At the same time, my return, and the reason leading thereto, were published in our religious and in some of our secular papers, as well as in our missionary periodical. Soon after our interview, I appeared, by request, before the Foreign Committee, and in reply to numerous questions, gave what information I was able as to the condition of the mission, stating my unaltered views as to its character and practicability, and repeating, as plainly as I could, that the state of my health alone compelled me to abandon it. After this, it seemed to me unnecessary to prosecute our original design. I supposed that the matter was so clearly understood, that a letter upon the subject would not only be a work of supererogation, but might itself give rise to suspicions by indicating an over-sensitiveness. Facts, however, which have recently come to my knowledge, have shown that I was mistaken, and have led to many regrets that I had not adopted the plan of the proposed letter. So far as I can, I shall atone for this neglect in the present communication, and as my simple object is to contradict a rumor, I shall be brief. It is reported, I understand, or rather, 'circulated in whispers,' that though the reason already mentioned is the ostensible one, and that which I have generally assigned in my conversations with others, yet *secretly and to friends whom I could trust,* I have admitted that I was dissatisfied with the mission, and that *this* was the *real* cause of my return. I have only to say that this rumor is an unqualified untruth.

My friends, with whom I have communicated upon this subject, I am sure will bear me witness, that in all our conversations, I have spoken with absolute approval of the design, and unabated confidence in the principles and practicability of the mission. I have also stated, and I now repeat, that could I have had any reasonable ground for hoping that my health would have permitted me to remain and labor in that field, I should have esteemed it a privilege to do so, whatever the self-denials to which I might have been subjected. I acted under the conviction that I was performing a duty to the Church as well as to myself, in yielding the post to some other man, better able to meet the demands of the work and the expectations of its friends. I may be charged with haste, or with a want of firmness; these reproaches I could meet and bear in silence. I was prepared to meet them, and acted in view of their infliction. But the "whispers" which are now afloat make if necessary for me to speak, not only in self-defence, but in behalf of an undertaking which certainly has my prayers, and, so far as my feeble efforts can avail, my co-operation.

Bishop Southgate, and the other members of the mission, can testify how much I suffered with anxiety before leaving Constantinople, lest my return should be the occasion of injury to their interests. Indeed, this was the great reason why I did not sooner decide to leave. And I here express anew my gratitude to them, for the promptness with which they endeavored to quiet my apprehensions on this score, and their willingness to be subjected to any such contingency.

Hoping that what I have said will be sufficient to obviate any mischief arising from the above-mentioned rumor,

I remain, Rt. Rev. and dear sir,
Yours, truly and respectfully,
SAMUEL PENNY, JR.

From the Church Times.

THE CHURCH IN CARROLL COUNTY.—We had the pleasure recently of attending the consecration of the Church of the Ascension in Westminster, Carroll Co., Md. The building itself has been pronounced by competent judges, the most beautiful of the kind and the most perfect in all its parts, to be found in the Diocese. It is of Gothic architecture, with open roof, the wood work all of dark oak, and the pointed windows of richly stained glass. The dimensions of the main building are 50 feet by 28, while the chancel at the end is 15 feet by 12, and the open stone porch in front 10 feet square. There is also a vestry room by the side of the chancel, 8 feet by 12. Although built entirely of stone, even to its antique looking belfry, and in the most perfect accordance with its peculiar style of architecture, yet the whole cost has not exceeded 3000 dollars. We have given these facts because a better model could not be selected for a country parish. We have indeed rarely seen a more church-like looking building than this, as it presents itself to the view when we stand at the entrance and look up the aisle, till the eye rests upon the chancel with its beautiful altar, and the triple window above, rich and glowing in its colors, yet so softened down as to diffuse only "a dim, religious light."

Most appropriately the consecration took place on the Festival of the Ascension. The building was crowded with persons from many miles round, and all seemed struck with the solemnity and beauty of the service, as the Bishop entered, followed by the clergy arrayed in their surplices, and together they commenced the sublime words of the 24th Psalm. The instrument of donation was read by the Rector, the Rev. D. Hillhouse Buel, and the sentence of consecration by the Rev. R. Riley of Baltimore. Morning prayer was said by the Rev. Samuel Buel and the Rev. Mr. Austin, assisted by Messrs Miller and Harrison. The sermon, at the request of the Bishop, was preached by the Rev. W. I. Kip, of the Diocese of New York. The Rev. Messrs. Lyman, Clark, and Hall, were also present. The confirmation service was then commenced, and after an earnest and impressive address from the Bishop, 7 persons received the apostolic rite.

The procession was then again formed, and the Bishop and clergy, followed by the congregation, proceeded to the burial ground adjoining the Church, which was then solemnly set apart to receive the bodies of the departed, and retain them in its bosom till the morning of the resurrection. The beautiful address used on this occasion by the Bishop, was from the form of consecration compiled for this purpose by Bishop Andrews, and the prayer, that used in the Church of England at this day.

We cannot conclude this brief notice without referring to Carroll County as an evidence of what may be done by zeal and devotedness Three years ago the Rev. D. Hillhouse Buel was sent by the Bishop as a missionary to this region. At that time the services of the Church had not been statedly performed in the whole county for more than 30 years. Sixteen miles from Westminster stood the walls of an old Chapel of Ease of St. Thomas' Parish, which had not been used for more than half a century. The interior was entirely dilapidated, even the roof had fallen in, and the building itself was almost concealed by the trees and brushwood which had grown up around it. The descendants of those who once worshipped there had wandered into strange pastures, and all remembrance of the Church of their fathers had passed away. The missionary, however, commenced his labors among them, succeeded in awakening their zeal, and at last the ancient edifice was entirely restored and prepared again for the worship of God. Having been re-opened by the name of the Holy Trinity, it is now each Sunday almost entirely filled with a respectable and increasing congregation.

Mr. Buel's next effort was at Westminster, where was a little band of only half a dozen Churchmen. But they were Churchmen of the right kind, who realized the duties of self-denial and zeal in the cause of their Master, and they willingly offered themselves for the work of the Lord. The result we have already given in the consecration of their beautiful temple, where we trust they will long be permitted to worship, before their bodies rest in the quiet church-yard around, and their spirits are transferred to that "Temple not made with hands."

From the Evening Post.

THE CHURCH IN MEXICO.—A writer in the Philadelphia Pennsylvanian argues at length, that the effort of Paredes, to sustain his sinking power, and to carry on his hopeless war against the United States, by forcing the churches of Mexico to contribute immense sums to his treasury, will not be successful without encountering a violent and organized opposition on the part of the clergy. It is a desperate attempt, and even if Alvarez should not succeed in his movement in favor of "pure republicanism," may breed such a revolution as will not be suppressed by ordinary means. The writer, in corroboration of this, quotes Mr. Mayer, who, in his book on Mexico, asserts that "no persons have been more universally the agents of charity and ministers of mercy, than the rural clergy. The village *curas* are the advisers, the friends and protectors of their flocks. Their houses have been the hospitable retreats of every traveller. Upon all occasions they have constituted themselves the defenders of the Indians, and contributed towards the maintenance of institutions of benevolence. They have interposed in all attempts at persecution, and whenever the people were menaced with injustice, stood forth the champions of their outraged rights.

These virtues and devotions have served to fix the whole priesthood deeply in the hearts of the masses, and to attract the poor to their persons, and enlist them in defence of their property. "It is difficult to say what the wealth of the Chnrch at present is; but I think the number of convents, devoted to about two thousand nuns in the Republic, is fifty-eight; for the support of which, (in addition to a floating capital of rather more than four millions and a half, with an income therefrom of two hundred and fifty thousand dollars,) they possess some seventeen hundred estates or properties, producing an annual revenue of about five hundred and sixty thousand dollars." Mr. Mayer estimates their real property at eighteen millions of dollars; their buildings, jewels, precious vessel, &c., at fifty-two millions; their floating capital and other funds, twenty millions. To this he adds one hundred and fifteen millions founded on "contribuciones" or imports, to which they are entitled, on the property of the country. There are three thousand five hundred secular clergymen, and seventeen hundred monks, who control and disburse the properties and moneys referred to.

Waddy Thompson, in his late work on Mexico, while it does not enter into details, confirms the statement of the latter as we have condensed it. He says: "The immense wealth that is thus collected in the churches, is not, by any means, all, or even the larger portion of the wealth of the Mexican Church and clergy. They own very many of the finest houses in Mexico and other cities, (the rents of which must be enormous,) besides valuable real estates all over the republic. Almost every person leaves a bequest in his will for masses for his soul, which constitutes an incumbrance on the estate, and thus nearly all the estates of the small proprietors are mortgaged to the church. The property held by the church in Mortmain is estimated at fifty millions."

In order to show the dangerous character of the late attempt of Paredes to raise money from the Church, the following remarks from Mr. Thompson's "Recollections," will be quite interesting: "Mexico," he says, "is, I believe, the only country where the Church property remains in it untouched entirely. Some small amount has been recently realized from the sale of the estates of the banished Jesuits; but, with that exception, no President, howevcr hard-pressed, (and there is no day in the year that they are not hard-pressed) has ever dared to encroach upon that which is regarded as consecrated property, with the exception of Gomez Farrias, who, in 1834, proposed to the legislative chamber to confiscate all the Church property; and the measure would, no doubt, have been adopted but for a revolution which overthrew the administration."

THE LATE BISHOP OF JERUSALEM.—A letter from the Rev. J. Nicolayson, dated Jerusalem, December 31, 1845, gives the following account of the burial of the late Bishop of Jerusalem.

I will now add the particulars of the subsequent arrival and interment of the remains of our dear departed Bishop. On Saturday, 20th inst., while I was giving a Hebrew lecture at the College, I received a letter from the Rev. W. D. Veitch, dated Ramleh, 19th inst., announcing his safe arrival at that place with the remains, and his intention to start thence early the next morning for Jerusalem, where he hoped to arrive in good time; but in case he should be late, he desired permission to be procured for keeping the city gates open. His idea was to bring the coffin into the city, to be buried next day, which would be Sunday.

On consulting the director of quarantine on this point, I was reminded of what I had known before; namely, the invincible prejudice, arising from superstition, which the Moslem population has against this, even in the case of those of their own creed, who may happen to die without the city. We therefore yielded this point, and the commander of the forces readily allowed the gate to be open as late as might be required to accomplish the interment the same evening. As soon as this was arranged, Mr. Consul Newbolt, Dr. Schultz, the Prussian counsel, Mr. Critchlow and myself started to meet Mr. Veitch, on the camel-road, which he had indicated. Between 2 and 3 P. M., we met them near the village of El Geel. Mr. Critchlow and I then hastened back to town to announce the probable time of arrival, that such as could might attend on this solemn and deeply affecting occasion.

After the necessary arrangements I went again on foot as far as the tombs (so called) of the kings, at which the remains had by this time arrived, and were already attended by crowds of people of all classes from town. The coffin, fastened on two long poles, and carried between two camels, was now covered with the pall, and all belonging to the mission walked as mourners after it, until near the burial-ground, where it was taken off the camels, and carried on men's shoulders. I then met it in the surplice at the limits of the cemetery, and preceded it, reading the sentences, to the grave broken into the rock, and regularly built up with masonry. It was now quite dark, and we had only the light afforded by a few lanterns. I therefore only read that part of the service which is appointed to be read at the grave; and thus we had the last melancholy satisfaction of committing the mortal remains of the *first* Anglican Bishop of Jerusalem to their last resting place, in "sure and certain hope of the resurrection to eternal life." This was on Saturday, the 20th instant.

NOBLE TESTIMONIAL.—We are happy to learn that the Rev. John L. Watson, whose acceptance of an unanimous call to the Rectorship of Grace Church, Newark, N. J., was recorded in our last, has received the generous donation of *six thousand and seven hundred dollars* from Trinity Church, Boston. This sum has been subscribed and paid by individuals of that Parish, as a mark of their regard and affection, and in testimony to the faithful manner in which he has discharged the duties of an Assistant Minister among them for the term of ten years. Such an act should be recorded, as creditable alike to our clerical brother, and to the Parish from which he has just retired.—*Calendar.*

Domestic Intelligence.

Massachusetts Convention.—(*Continued.*)—On Friday, (June 12,) the proposition of William Appleton, Esq., to found a Divinity School in the diocese, he contributing $25,000 thereto on certain conditions, was taken up and a committee of 36 laymen was appointed to aid in carry out the conditions referred to. The Commissioners for Church Extension, the Tract Committee and Trustees of the General Seminary* were then appointed by the Convention, and after one or two miscellaneous resolutions had been passed, the Convention with the usual devotions adjourned *sine die.*

Michigan Convention.—The meeting of this body for the present year was held at Marshall, Calhoun county, on the 3d of June. All but two of the parochial clergy were present. The session lasted through Thursday, and Friday at half past 5, A. M. after Morning Prayer and Communion, the Convention adjourned. On Whitsunday Bishop McCoskry consecrated Christ Church, Desroit, a new edifice to accommodate 400 or 500 persons.

Maryland.—Episcopal Acts.—Tuesday in Whitsunweek, June 2d, Bishop Whittingham consecrated St. Mark's Church, Kingston, Coventry parish, and celebrated the Eucharist. In the afternoon he confirmed 1 sick person. At night, in St. Mary's Church, Newtown, same parish, he confirmed 4. Wednesday, in St. John's Church, St. John's parish, he confirmed 3, and celebrated the Eucharist. At night, in All Hallow's Church, Snow Hill, 3 were confirmed. Thursday, in St. Paul's Church, Berlin, Worcester parish, 2 were confirmed, and the Eucharist celebrated. Trinity Sunday, June 7th, in St. Peter's Church, Salisbury, Spring Hill parish, Mr. J. Nicholson, and Mr. T. P. Barber were ordained deacons, and the Rev. W. A. White, rector of the parish, priest. At night, in the same church, 11 persons were confirmed. The next day the Rev. W. A. White was instituted rector of the parish, the Eucharist was celebrated, and 4 persons confirmed.

Kentucky.—Confirmations.—Whit-Sunday, May 31st, 15 persons were confirmed in Christ Church, Louisville, in the morning, and 16 in St. Paul's Church in the evening.

Wisconsin.—Convocation.—The Protestant Churchman learns from the Southport American that the clergy of our Church in this territory met at Racine, May 6th, Bishop Kemper presiding, and the Rev. B. Akerley, Secretary. A Report was adopted requesting the Bishop to call a Primary Convention at Milwaukie, in June, 1847, it having been declared desirable that the Church should be organized into a diocese. A committee was appointed to draft a constitution and canons to be presented to the Convention. There are in organized parishes, 771 communicants enrolled on the registers, throughout the territory. During the last six months 151 have been baptized, and 91 confirmed. May the 7th, Bishop Kemper consecrated St. Luke's Church, Racine, and confirmed 8 persons. On the 8th, he ordained to the priesthood, the Rev. L. K Miller, after which the convocation adjourned *sine die.*

Mississippi.—Visitation.—The Provisional Bishop of the Diocese, Bishop Otey, began a visitation on the 15th of March, at Natchez, by admitting to deacons' orders Mr. W. M. Giles. Sunday, the 22d, he confirmed 1 in Woodville; Easter day, April 12th, 8 in Natchez (Trinity Church;) the 13th, 4 in the chapel of Jefferson College, Washington; the 16th, 4 in Christ Church, Jefferson county; the 17th, 11 in Port Gibson; the 19th, 4 in Talbot, five miles from which he consecrated the Church of the Epiphany; the 28th, 5 in Trinity Church, Yazoo City; June the 9th, 9 in Christ Church, Vicksburg; the 10th, 2 more in the same church; the 15th, 1 in St. Mary's, Laurel Hill; the 17th, 6 in Trinity Church Natchez; the 25th, 6 in Christ Church, Holly Springs; the 26th, 1 other person; and the 31st, 9 in Calvary Church, Memphis, Tennessee.

Georgia.—Convention.—The annaal meeting was held at Athens, on the 7th of May, the clergy in general being present. No business of importance is recorded to have been done.

North Carolina.—Convention: During the past week, our city has been gratified by the meeting of the Annual Convention of the Episcopal Church, in the Diocese of North Carolina. The attendance has been unusually numerous, consisting of 23 Clergymen and 31 Laymen, representatives from 20 Parishes.

With the exception of the first night of the Convention, Divine Service has been performed and a Sermon preached on the morning and night of each day. On Sunday, besides the usual Divine Services, two young men were ordained to the Holy Ministry: Mr. N. C. Hughes, Deacon, to the order of Priests, and Mr. J. H. Parker to the order of Deacons.

On Sunday night, a collection of $165 was made on behalf of the Missions of the Diocese.

The statistics of the Church represent, that besides the two persons mentioned above, two others have been admitted to the order of Deacons, and three to that of Priests. That there are at present in the Diocese, the Bishop, 29 Presbyters, and three Deacons.

The number of Baptisms have been 60 adults, and 292 infants. The number of marriages 64, and of confirmations, 171.—*Raleigh Register.*

Connecticut.—The Convention of this diocese met in Trinity Church, New Haven, on Tuesday the 9th inst. Morning Prayer was read by the Rev. Dr. Mead; the Lessons by the Rev. Mr. Burgess; the Communion office by the Rev. Dr. Croswell; the Sermon being preached by the Rev. Dr. Jarvis. The Rev. Wm. Payne was chosen Secretary. Christ Church, Unionville, St. Thomas's, Bethel, and Grace, Trumbull, were admitted into union with the Convention. The following Standing Committee was chosen: Rev. Drs. Croswell, Holcomb, Jarvis, Mead, and Rev. Mr. Hallam. Sundry amendments to the Constitution and Canons were adopted, which lie over till next year, and the Convention adjourned *sine die* on Wednesday. The sermon of Dr. Jarvis was founded on Philippians i. 27-30th,—"Only let your conversation be as it becometh the Gospel of Christ." After showing the appropriateness of the passage to the occasion, and to the present condition of the Church, and illustrating its language and meaning, the Rev. preacher took up each of the points in his text. 1. That it became us, Clergy and Laity, to let our conversation be such as becometh the Gospel of Christ. 2. The character and conduct which we should maintain as associated members of the Church, standing fast in the faith, striving together in peace and harmony. 3. That we should be nothing terrified by our adversaries, who were represented to be the two extremes, Romanists and ultra-Protestants, whose respective errors were pointed out with minuteness and force. 4. The effect which such intrepidity would have both upon our adversaries and upon ourselves. We would give a fuller account were it not that the Discourse will probably be published. In the absence of a Charge from the Bishop, it was received in the most cordial manner by the Clergy, whose sentiments on the great controversies of the day, we believe, it almost unanimously expressed, and who will probably request it for the press, before they separate.

Maryland.—Episcopal Acts: Sunday after Ascension, in the morning, in St. Thomas's Parish, Baltimore Co. Bishop Whittingham confirmed 2, and in the afternoon, in St. John's (in the Valley) 5.

Virginia.—Episcopal Acts: Sunday after Ascension, in St. Paul's, Petersburg, Bishop Johns confirmed 7, and in the evening, in Christ Church, 11.

South Carolina.—Abstract of Parochial Reports from the last Journal of Convention: Baptisms, (adults 294, children 814,) 1,108. Marriages, 131. Burials, 193. Communicants, 3,879. Confirmed, 308. Ordained. Deacons, 2; Priests, 2. Churches consecrated, 2.

Western New York.—Episcopal Acts: June 3d, at St. James's Church, Hammondsport, the Bishop confirmed 9; June 4, at St. Thomas's, Bath, 10; June 5, in the Methodist Church, Hornellsville, 2 and June 7th, in St. Paul's, Angelica, 11.

New Jersey.—The Rev. John L. Watson has been received on letters dimissory from the diocese of Massachusetts, and is the Rector-elect of Grace Church, Newark.

The Rev. George W. Fash has been received on letters dimissory from the diocese of Connecticut, and is a teacher in St. Mark's Hall, Orange.

On Wednesday, 27th May, at the opening of the Convention, in Trinity Church, Newark, the Bishop admitted Mr. William Green to the holy order of Deacons, and the Rev. Abraham Beach Carter, Deacon, to the holy order of Priests. Morning Prayer was read by the Rev. Messrs. Watson and Burnham; the Sermon was preached by the Rev. Richard Channing Moore; the candidate for the Deaconate was presented by the Rev. P. L. Jaques, and the candidate for the Priesthood by the Rev. Alfred Stubbs, and the Bishop administered the Holy Communion, assisted by the Rev. Mr. Dunn; who had united with the three last named in "the laying on of hands," in the ordination to the Priesthood.

On Trinity Sunday, 7th June, in St. Mary's Church, Burlington, after morning prayer, the Bishop preached, and admitted J. L. Ver Merh, Ph. and L.L. D., to the holy order of Deacons, and the Rev. J. D. Moore, Deacon, to the holy order of Priests, and administered the Holy Communion, assisted by the Rev. Mr. Germain.

Episcopal Address.—We take the following from Bishop Brownell's Address. Confirmations, 404. Ordinations—Deacons, 19; Priests, 5. Consecrations of Churches, 5. Corner-stones laid, 2.

Western New York.—The corner-stone of the new Grace Church, to be erected in the village of Cherry Valley, was laid on Easter Monday the 13th inst Mr. Ransom, the Rector, and Mr. Beach, of Cooperstown, were the clergymen in attendance.

The Rev. E. B. Foote has resigned the rectorship of Christ Church, Lockport.

Virginia.—*Confirmations*: Sunday morning, the 24th ult., at St. Paul's Church, Petersburgh, Bishop Johns confirmed 7; and in the evening, at Christ Church, 11.

CONNECTICUT.—*Confirmations.*—Whitsunday, May 31st, 32 at St. John's, and 19 at Christ's Church, Hartford.

Clerical Changes.

The Rev. William Johnson from St. David's Church, Dallas county, Alabama, to St. Stephen's Church, Milledgevill, Georgia.

The Rev. L. H. Corson, from Clyde, Wayne county, to St. Thomas's Church, Bath, Steuben county.

The Rev. Vandervoort Bruce, having been transferred from the Diocese of New York, has been received into the Diocese of Western New York, and become the Rector of Trinity Church, Rochester.

Married.

In St. Mark's Church, Williamsburgh, on Wednesday, the 17th inst., by the Rev. Professor Hackley, the Rev. HORACE HILL, of the Diocese of Michigan, to Miss ELIZABETH C., daughter of E. H. Roberts, Esq., of the former place.

Calendar.

JUNE.

28. Third Sunday after Trinity.
29. St. Peter the Apostle.

JULY.

5. Fourth Sunday after Trinity.
12. Fifth Sunday after Trinity.
19. Sixth Sunday after Trinity.
25. St. James the Apostle.
26. Seventh Sunday after Trinity.

Notices.

Anglo-American Free Church of St. George the Martyr, No. 410 Broadway, near Canal street. This Church, though designed for the more immediate use and benefit of British Emigrants and English Residents, is open every Lord's Day, as a FREE CHURCH, for all WHO CHOOSE TO ATTEND.

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The *Seats* are all *Free*, and such persons are hereby invited to come and worship among us with their families, as are not regular attendants at any other Church.

MOSES MARCUS, RECTOR.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 9th June, the Treasurer has received the following contributions:

From Miss Ann Brier, Annapolis, Md, $5; Dr J A Young, Camden, S C, 23; from a clerk, 5; through Robt Appleton, treas in Mass, St Thomas's ch, Dover, N H, 15; Newton, Lower Falls, St Mary's, for the Jews, 15 16; do, S S, monthly offerings, for Ill, 45; St Michael's ch, Marblehead, 15 37; St James's ch, Amesbury, 5 65; a friend, per Bp Eastburn, for the Jews, 5—101 18; St Paul's ch, Lynchburg, Va, 35; Trinity ch, Cornish, N H, for the Jews, 2; per L P Mauny, Esq, Louisville, Ky, from St Mattew's ch, Jefferson co, 23 10; St Paul's ch, Jeffersonville, Ia, 5 40; a friend, New Rochelle, for the Jew's chapel, 5; Christ ch, Gardiner, Me, half, 28 32; do, for the Jews, 15; St John's ch, Portsmouth, N H, for the Jews, 25; Ladies' Missionary Society of the same, for Domestic Missions, 40; Western Missions, 30; Indian do, 10—80; collection in St Ann's ch, Brooklyn, Rev Dr Cutler, rector, of which 10 is for the Jews, 51 62; from S S, No 2. for Ill, the rest general, 544 01; "a widow's gift," New Haven, Ct, per the Rev C H Halsey, 3. Total, $877 24.

THOMAS N. STANFORD, Treasurer,
New York, June 16, 1846. 139 Broadway.

FOREIGN MISSIONS.—Since his report of June 9th the Treasurer acknowledges the receipt of the following amounts:

Avails of jewelry, contributions from South Carolina, to Rev Samuel Hazlehurst, for Africa, $18 81; St George's ch, Hempstead, L I, 4 50; St Stephen's ch, N Y. ladies of, 5th and last annual payment, education, Athens, Greece, 80; S H, Brooklyn, for Ch at Houston, Texas, 1; through H Trescott, R A, Charleston, S C, All Saint's ch, Waccamaw, for Africa, 115 50; do, towards support of African Bishop, 25; general, 10—150 50; Prince Frederick's chapel, support of African Bishop, 25; St John's ch, John's Island, 58 31; for China, 20 50; children of do, education of a youth, China, 10; Ch, for Africa, 31 13; for support of Rev Mr Miles, Constantinople, 82; J G Godfrey, education of a child, China, 12 50; St Andrew's ch, St Andrew's parish, 15; treasury of a deceased child, S T M, education, China, 21 30; St Philip's ch, Charleston, support of Rev Mr Miles, Constantinople, 14; for Constantinople, 30; for Africa, 40; for support of Rev Mr Ives, Texas, 44; All Saint's ch, Waccamaw, for China, 50; Africa, 25; Greece, 25; Charleston Monthly Missionary Lecture, for May, 2 93; sundry ladies and gentlemen of Edisto Island, 2d payment, education of Charles E Leverett, Africa, 20; St Paul's ch S S, Charleston, education, China, 25; Ch of the Holy Trinity, Grahamville, 3; Trinity ch, Saco, Me, for Constantinople, 5; S S collection, for Africa, 1; ch, general, 10; Christ ch, Gardiner, Me, from a friend to missions, Constantinople, 100; Christ ch, Hartford, Ct, monthly collection after sermon, made by Rev Mr West, special agent, 127 12; Christ ch, Middletown, Ct, savings of a child, for the Heathen, 22 cts; St Mark's ch in the Bowery, from the offerings, for China, 3; St Michael's ch, Bristol, R I, 2d annual payment of family pledge, for Constantinople; 80; do, response to appeal of special agent, 54; St Paul's ch, Sing Sing, 25; a friend for Ch at Houston, from Raleigh, N C, per Rt Rev Bp Ives, 25; Ch of the Messiah, Glens Falls, Zion ch, Sandy Hill, and St James's ch, Ft Edward, 8; Christ ch, Gardner, Mass, monthly collection, 28 33; through R Appleton, treas, Boston, Trinity ch, Boston, Jun Miss'y Society, for China, 25; Newton, Lower Falls, St Mary's ch, Africa, 15; Mrs Lydia S Fessenden, Greece, 5; Springfield, Christ ch S S, for education Henry W Lee, Africa, 10; Grace ch, Boston, S S, for support of 15 children, 4 months from January 1st to May 1st, 1846, Africa, 100; do, do, for Africa, 50; St Peter's ch, Salem, 50—260 50; St Barlholomew's ch, N Y, G Clark, Esq, education, China, 12 50; through E W Howard, treas, Providence, St Michael's ch, S S, for education John Bristed and Martha Coggeshall, Africa, 20; Young Ladies' Bible Class, education W P Munroe, China, 25; St Matthew's ch, Jefferson, Ky, 13 13; St Michael's ch, N Y, monthly coll, 12 67; St Ann's ch, Brooklyn, L I, 428 13; do, from Sunday school No 1, for mission schools, Greece, 100; Ch of Epiphany, Phil, for Africa, 100; St John's ch, Providence, R I, per Rev Dr Crocker, for support of Mrs Savage, Africa, 250.

J. SMYTH ROGERS, Treasurer,
New York, June 16, 1846. 69 Wall street.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:

From Wm T Pinckney, donation, $2; a lady of St Clement's ch, in aid of supplying the army with Prayer-books, 3. Total amount, $5.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Teasurer and Agent,
At the Depository, 20 John street.
New York, June 16, 1846.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The Treasurer acknowledges the receipt of the follow sums, viz:—

From Samuel Governeur. annual subscriber, $1; John H Ruckle, do, 2; Wm T Pinckney, donation, 2. Total amount, $5.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, Junc 16, 1846.

Received for distribution among Recruits, from a lady of St Luke's ch, by the hands of Rev J M Forbes, three Bibles, four Prayer-books, and a bundle of Tracts.

J. McVICKAR.

The Treasurer of the Mission for Seamen has the pleasure to acknowledge, since last report, 13th April, the reeeipt of the following sums:

For general fund, from Bloomingdale, through Mr H Meigs, jr, $8; from R, through Mr Stanford, 2: H J Chapman, through Rev Mr Diller, 2; crew of ship "Rainbow," from Canton, 25; A L Bleecker, 2; St Thomas's ch, 50; J S S Chipp, 5; Isaac Fryer, 2; Grace ch, N Y, 150; Trinity ch, annual appropriation for Missionary, 6 months, 125. Total, 361.

For building the Chapel for the North River:—
From Grace ch, N Y, $100; R B Minturn, Esq, 100; J B Herrick, Esq, 20; Joseph Sands, Esq, 100; J F Butterworth, Esq, 100; Jas B Kissam, M D, 5; Emmanuel ch, Brooklyn, 58 12. Total, $583 12.

J. DAVENPORT, Treasurer, Prot. Epis. Ch.
Miss'y. Soc'y. for Seamen, No. 14 Platt-st
New York, June 2, 1846.

Advertisements.

MISCELLANEOUS.

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June 27—1t

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Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. LXXIII.

Feast of St. Peter the Apostle, June 29th.—In reflecting on the life and character of this eminent saint, the mind naturally turns to the prominent doctrine of the Church of Rome, that he held princely rank over the other apostles, by divine appointment, and that the same rank over all other bishops, clergy, and members of the Christian Church throughout the world appertains by the same appointment to all the Bishops of Rome, as St. Peter's successors. It would be impossible to treat this subject fully in a single tract. The writer would earnestly recommend to all who would see it managed with a master's hand, and most satisfactorily wrested from the conclusion to which the papists bring it, the perusal of the learned Dr. Barrow's treatise on the Pope's supremacy. The following condensed view of the subject as largely illustrated and conclusively proved by him, may be interesting and useful:—

The current of ancient ecclesiastical history is opposed to the idea of St. Peter's having ever been Bishop of Rome. There is not the least evidence of it in Scripture. On the contrary, St. Paul, in writing to the Romans, makes no mention of St. Peter among the many to whom he particularly sends his Christian regards; nor is it probable that if any one apostle had peculiar charge of the Church there, another would have assumed to extend to it special pastoral counsel. In the various epistles which St. Paul wrote to different Churches, from Rome, and in which he conveys to them the affectionate remembrance of various Christian ministers and brethren, particularly named, St. Peter is never mentioned. The writer also frequently speaks of himself as standing there alone in the defence of the truth, with the exception of certain individuals expressly named, among whom we look in vain for St. Peter. Hence it is morally certain that all this time St. Peter was not even *at* Rome, much more its Bishop.

St. Peter is expressly styled the apostle of the *circumcision*, that is, of the Jews; which seems hardly compatible with his being Bishop of Rome.

There is indubitable testimony of his having been, at one period, Bishop of Antioch. This is not denied by the Roman Church itself. Was this prior to his being Bishop of Rome? If so, why do not his exalted prerogatives descend to the Bishop of Antioch? If he was first Bishop of Rome, how shall we account for his translation from a diocese of such distinguished eminence to an inferior one?

Ecclesiastical history is full and clear on the fact of St. Peter and St. Paul having constituted Linus, probably Anacletus, and certainly Clemens, successive Bishops of Rome.[*] In this case too, the Roman pretence involves the utterly improbable supposition that St. Peter relinquished his high prerogatives, and that in favor of persons who were not of the number of the original apostles; thus subjecting to the superior authority of *these*, those whom Christ had, in person, vested with supremacy in His Church.

But admitting that St. Peter was the Bishop of Rome, there is no ground for his alleged superiority over the other apostles, nor for that of the successive Bishops of Rome over all other Bishops.

A certain kind of priority indeed, but not one involving official authority, appears to have been enjoyed by St. Peter among (not over) his brethren. Barrow illustrates this point by a most learned and lucid appeal to Holy Scripture and ancient authors. He shows that St. Peter's was "a primacy of worth or personal excellency, of reputation and esteem, of order or bare dignity and precedence," but not "of power or jurisdiction"—just such a distinction as we often find among men of confessedly equal station. Quickness of perception, moral courage, natural propensity to enterprise and adventure, peculiar warmth of temperament or affection, fondness for inquiring into all subjects brought to notice, and similar traits of character, are always seen to give prominence and influence to their subject among his fellows. The careful examiner of what may be called the philosophy of St. Peter's character will find in such considerations a natural and satisfactory account of the kind of prominence which the New Testament assigns to him, and his possession of which is generally acknowledged by the early fathers; while, on the authority of neither, can we attribute to him any official prerogative over his brethren. And even in the circumstances here conceded, there are exceptions enough, in favor of other apostles, to show that the result was incidental, and not a matter of established order. Yielding to the peculiarities of his character, he seems, indeed, to have been generally distinguished for promptness and energy in his Master's cause, and forwardness in being in the way of receiving special notice from Him.[†] After our Saviour's ascension, St. Peter seems to have often made himself, for the same reason, prominent among the apostles. Both during our Saviour's stay on earth, however, and afterwards, there are recorded cases of similar prominence in other apostles, amply sufficient to show that St. Peter's was by no means a superiority of rank or office.[‡]

It is not a little remarkable—and Christian piety may well consider it as a providential guard against any unjust claims by or for St. Peter—that in the first Christian Council, that of Jerusalem, noticed in Acts xv, St. James presided, and not St. Peter, who was present, and took part in the discussions.

When we reflect on the kind and extent of supremacy claimed for the Bishop of Rome, and how the Papal Church enforces it on the consciences of her members, it is impossible to avoid the conclusion that if it is of God, it must be expected to possess full and clear warrant in the inspired record of His law and will respecting His Church. But neither at the time of our Lord's first commissioning His apostles, nor at any future period, do we find any intimation of His appointment or will to this effect. On the contrary, He frequently and earnestly cautions His apostles against pretending to dominion or authority one over another.

In every conveyance by Christ of apostolic functions and power, the same language was addressed equally to all the apostles.

In St. Peter's epistles, there is no semblance of his exercising or claiming any thing bordering on pontifical authority. Let them be compared with papal bulls, edicts, letters, &c. &c. since the present claims of the Bishop of Rome have been known in Christendom. There is much more of authoritative bearing in St. Paul's Epistles than in St. Peter's.

In none of the apostolical transactions recorded in the Acts, does St. Peter appear to have exercised any supremacy. He is represented merely as one of the apostles, and as subject to the order of their aggregate body.

In no instance do we find the apostles deferring to the opinion of St. Peter. On the contrary, we find, in one remarkable case, that St. Paul withstood him to the face, because he was to be blamed.

"I say unto thee that thou art Peter; and upon this rock I will build My Church," is a text which the Church of Rome alleges in favor of her doctrine of papal supremacy.

It is a sound and necessary rule of Scripture-interpretation, and indeed of interpretation generally, that we are not to rest for proof of any important point on figurative language. Such language is necessarily indirect and imperfect, and without previous knowledge of the subject from that which is plain and literal, cannot be fully understood. Figures are designed to enforce and illustrate a point otherwise proved. The passage before us is obviously highly figurative. The correct understanding of it must depend upon a previous knowledge of the subject. Were we certain, from the clear teachings of Scripture, dogmatical or historical, enforcing the truth as a law or command, or establishing it as a fact, that supremacy was given by our Lord to St. Peter, it might be reasonable to consider this passage as illustrating and enforcing the same truth, and thus adding to the evidence in its favor. It is obviously wrong, however, to deduce a doctrine made so essential and fundamental, so imperatively binding, indeed so necessary to salvation, from such figurative and indirect language.

Neither from this passage, which is the Romanist's chief scriptural plea, nor any other in the Bible, did the earlier commentators gather any idea of the doctrine of papal supremacy. Indeed the Catholic Church seems never to have been united on any particular view of the passage. Like those generally of a figurative nature, it rather furnishes heads for somewhat various religious reflection and meditation, than proof of any particular point. Such is the case with no small portion of Scripture—a fact by no means inconsistent with there being also in the same Scripture ample direct testimony in favor of essential points of faith, and of a required system of duty.

Three views appear to have been taken of this passage, by equally learned and competent interpreters, in all ages of the Church; each distinct from that which, at a period long after the primitive purity of the Church, supposed it to embody the dogma of papal supremacy.

One considers St. Peter to be the rock mentioned, but not in an exclusive sense. The words were used by our Saviour immediately after St. Peter, in reply to His inquiry, "Whom say ye that I am," exclaimed, with characteristic promptness and earnestness, "Thou art the Christ, the Son of the Living God." "Jesus answered and said, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say also unto thee that thou art Peter; and upon this rock will I build My Church."

According to the view of the passage to which reference is now made, this is understood to relate to the meaning of the name Peter, which is a stone or rock, and to indicate that it fitly belonged to one who bore such firm and decided testimony to his belief in the messiahship of Jesus, and who thus manifested his meetness for a conspicuous position in that *foundation of the apostles and prophets*, on which it is elsewhere expressly declared the Church is built.[*] This view of our Saviour's words, as applicable to St. Peter, not in his exclusive character, but as one of the apostolic college, is confirmed by what immediately follows—"And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shalt be loosed in heaven"—a passage of which it is not now necessary to inquire into the particular meaning. It is enough to note its obvious identity with Christ's subsequent declaration, Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained; which was addressed to *all* His apostles.

Although, therefore, the reference to St. Peter as the rock, if such reference were intended, was called forth by his ready and zealous profession of his faith, yet it cannot be regarded as exclusively applicable to Him.

Another view regards the term Rock as referring to Christ Himself; and thus considers it as in some measure analagous to his saying on another occasion, "Destroy this temple, and in three days I will raise it up." He was either in or near the temple of Jerusalem. The Jews therefore imagined that He spake of that edifice. It is expressly mentioned, however, that "He spake of the temple of His body;" and He is supposed, with great probability, to have pointed to His body at the time; although the Jews might have been either unable or unwilling to understand the meaning of the gesture. So in the passage now considered, Jesus is supposed to have pointed to Himself when He said, On this Rock I will build My Church; that is, upon Myself, in the character in which thou hast owned Me, as the Christ, the Son of the Living God. This is conformable to St. Paul's declaration, that of the Church built upon the foundation of the apostles and prophets, Jesus Christ Himself is the Head Corner-stone.

A third, and perhaps the best interpretation, regards St. Peter's confession that Jesus is the Christ the Son of the Living God, as the rock, corner-stone, or fundamental doctrine, on which the Church is built.

Thus does this passage, although destitute of the clearness and directness of a positive precept, which inculcates an essential article of faith or duty, rank with that large, interesting, and edifying portion of Scripture which rather furnishes matter for various reflection and meditation, adapted to the strengthening of our convictions, and the enlisting of our affections, in the otherwise established doctrines and requisitions of the Gospel.

Unfounded in Scripture, the claims of papal supremacy are equally so in Catholic tradition. For four or five centuries, neither fathers nor historians afford any evidence to justify those claims. On the contrary, whenever worldly pride, as was sometimes unhappily the case, induced the Bishop of Rome or of any other large and wealthy see, to assume a tone of authority over his brethren, this was clearly held to be inconsistent with the genius of the Christian Church, and the divinely established rule of its Episcopacy.

The circumstances of the See of Rome were such as, considering the weakness, imperfection, and native corruption of human nature, presented powerful temptations to the indulgence of the worldly spirit above mentioned, and peculiar facilities for its exercise. Rome being the imperial city, its bishop had, on that account, peculiar respect paid to him. His revenues gained influence for him. Being near the emperor, his favor was courted by those who desired his interposition in their behalf for the imperial bounty, clemency, or patronage. While at the same time the then powerful influence of the clergy, and especially the Episcopacy, rendered it an object for the emperor himself to do all in his power to secure the good will of the Bishop, with a view to his instrumentality in securing the fealty and good service of the courtiers and officers around him, and through them of the extended circle more or less influenced by them, throughout the empire. A regard for personal and official dignity, also, would naturally lead the emperor to invest with peculiar dignity and power the see in which the imperial court was held.

Add to all these considerations the fact that the operation of such and like causes was greatly facilitated by the gradually growing intellectual and moral darkness which was settling down upon the world, every way favorable to the establishment of stringent domination over the minds of men; and a state of things is presented which, on the well known principles of human nature, would obviously tend to what history clearly shows was the result, the introduction, increase, and final establishment, of the Romish doctrine of papal supremacy.[†]

With that doctrine the blessed apostle of this day, any more than any other member of "the glorious company" of Christ's own chosen witnesses, had no connexion either in his person or his principles. His labors, writings, and martyrdom, were in behalf of the pure and unadulterated Gospel of Christ; himself being one of the chosen few to whom Christ committed the sacred deposit of that Gospel, and authority to organize, establish, and put into operation its divine system, before its principles and rules were written in the Sacred Book. Let sound Catholics maintain a constant protest against the unhallowed and anti-Christian system with which his blessed name has been so sinfully connected.

The distinguished author to whom reference has frequently been made, shows, with his characteristic learning and ability, that this doctrine of papal supremacy, in its connexion with the Romish doctrine of ecclesiastical infallibility, has been, and is, the fruitful source, and most efficient support, of the worst errors of the system of popery. Hence it follows, that *that* is the doctrine which it is of the greatest importance to the cause of evangelical catholicism, should be stripped of its unjust pretensions to the authority of "Holy Scripture and ancient authors." The vaunted connexion in which its advocates represent it with the great duty of Christian unity, is a very efficient means of its influence. Minds not altogether given up to vanity and trifling, and to regarding religion as a mere matter of speculation and fancy, soon grow weary, especially when religion is needed as a refuge in anxiety and sorrow, of the search for its blessings amid the disjointed and frittered notions inseparable from the system, if it can be so called, of every man working out his own religion. Then it is that the bold and baseless, but to the unprepared mind eminently plausible, pretensions of popery, offer the craved remedy of unity and stability. The aching void, too often, will not brook delay or inquiry. The remedy is seized in inattention to the poison which it covers. The lamentably prevalent indifference among Protestants to sound Catholic principles and views of Christian unity, gives fearful currency and strength to such hinderances to the cause of the true faith and piety of the Gospel. These have their best friends in the enlightened, firm, and devout advocates and defenders of scriptural and primitive ecclesiastical unity.

B. T. O.

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[*] It seems evident from ancient history that, with the exception of St. James at Jerusalem, the apostles did not settle down as diocesan bishops, but continued during life to maintain a general charge of the whole Church, constituting dioceses where the number of converts and other circumstances presented fitting occasions, and assigning bishops to them; and themselves, when they deemed it expedient and proper, taking temporary charge of vacant sees. In this way St. John was for a while Bishop of Ephesus, and St. Peter of Antioch. And in this way, St. Peter is said by some to have once had, in conjunction with St. Paul, temporary charge of Rome.

[†] In some instances this constitutional temperament involved St. Peter in [illegible] rashness, and in a mournfully memorable one (the denial) in [illegible] guilt.

[‡] See all these things very clearly established in Barrow.

[*] This sense of the passage would be expressed by laying the emphasis thus:—"I say also unto thee that thou *art* Peter," &c.

[†] See Barrow for as lucid, learned, and able an argument on these points as was ever built on historical induction. He commences with the Roman pretence as now set forth in authoritative documents, and by tracing it back through unquestionable testimony in every age, shows conclusively that it was not established until several centuries after the apostles, and that there is no trace of it, but much that is opposed to it, in the history and traditions of at least the first four centuries.

From the Protestant Episcopalian.

THE ILL-ARMED DISCIPLE.

He was commanded to have on a certain description of military apparel, and he professed to wear the various articles composing the suit; but on examination I found them in a sad condition.

"There was the "girdle of truth about the loins." This article, when of the genuine kind, is the most rich, precious, and beautiful girdle in the world. Aaron and his sons had very rich and costly girdles "for glory and beauty." They were made of "fine-twined linen, and blue, and purple, and scarlet, of needle-work."

The ancient princes wore girdles of most costly workmanship, which greatly added to the beauty and dignity of their persons. But the girdle of truth is more excellent; indeed beyond all comparison, insomuch, that in a most beautiful description of the most noble personage ever known in this world, you find mention made of this very article. "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."

And just such a girdle that disciple ought to have had on. But the one I saw on him was a poor miserable apology for a girdle. I think if Jeremiah had seen it just after he dug up the one he had hidden by the Euphrates, he would have said he would not give much for the choice. The girdle had been marred and soiled thus. This disciple had often been seen in the suspicious neighborhood of the dividing line between two territories named Fact and Falsehood. It appeared, from the marks on the ground, he must have stumbled several times on the wrong side. It had been said that the foot-prints, in a case or two, showed that he had passed the line by a deliberate leap. But this lacked proof. It was mournfully true, however, that he had not been sternly faithful to promises and contracts, and that he had not loved truth with the deepest intensity in some of his dealings. The girdle therefore was very much marred when I saw it.

But there was another thing. "A breastplate of righteousness" was also a part of the military suit. There was something, I confess, which looked like a breastplate, but it was a sad affair. It was full of rents and fissures, not made by the enemy's weapons, for that would have told well for the valor of the owner. But it seems not to have been thoroughly made to begin with, and then to have been worse used by the possessor than his foe. It was a very rickety sort of an article. There was scarcely any part that would stay a well-directed arrow. It was pretended that it was made of righteousness, but I thought that article was very sparingly used in the construction. I would not say there was not some in it, just as I would not say there was not some silver in a counterfeit dollar.

But more; he ought to have had his "feet shod with the preparation of the gospel." In that case he could have walked firmly onward in the path of duty. Indeed he might have run the Christian race with great delight. But the shoes I saw on him were certainly most miserable shoes. I wish you could have seen the "old shoes and clouted" of the deceitful Gibeonites and this disciple's shoes together, I think you would have been puzzled about a preference. The owner had run so long and so hard, after the world, and over all sorts of roughness, that there was not a stitch unbroken or a peg that did not rattle. There were rents that gaped by the square inch. They made him limp most sadly in the Christian race. I suppose we must call them shoes, though he was as near being actually barefoot as he could well be. I think if he ever walks, as he hopes he shall, on the golden pavement of a certain beautiful city, he will be ashamed of those shoes, and wonder how he could have got there, since he was so poorly shod.

A "shield of faith," belonged to this military suit. A genuine article of this kind is the best defence in the world. With such a shield, the fiercest foe of the disciple cannot conquer him. It will resist the best-tempered weapon in the whole armory of the devil; yea, and you may call on the Old Warrior himself to wield it, with the best of his strength, and you shall see the chagrin of his ill success. But there are some shields which are not made of faith—the only safe material. And this disciple had one in which I think there could not have been faith equal in size and might to a grain of mustard seed. Why he should have been willing to use such a hypocritical affair was a very great mystery, especially as he would have been welcome to one of the very best kind, by simply asking for it. The one he had was designed, he said, to "quench all the fiery darts of the wicked." All! I doubt whether it would quench one, unless the Old Archer was sleepy when he shot it. A blow of the youngest imp in his service would do for that shield what a flying bullet would for an earthen vessel.

There was another article still. The "helmet of salvation." The genuine kind were made of hope. And when thoroughly made and well-fitted to the head, you might shower blows thick as autumn leaves upon the wearer, and not hurt a hair. Indeed, you might ask the great Enemy, in person, to lend you a hand, and he would give up the matter in bitter disappointment, as he has done in a million of cases.[*] That disciple was instructed to have on just such a helmet. But alas! the difference between such a one and the one he wore! I think nineteen-twentieths of the one he wore must have been made of something beside hope. I think, if my head was in such a one, I should not have much hope, except in case I could escape all contact with an enemy. I think Satan must have a pitiful soldiery, if the meanest of them could not shiver such a helmet to atoms. Had it been long exposed in fierce battles, and so looked battered and injured by heavy blows, such an appearance would have been all in its favor. But I doubt whether it was ever thus exposed. And I think that the wearer, conscious of the peril of such an exposure, just kept himself out of the way of missiles, and in the time of battle was found in the third class spoken of on such occasions, viz., the "missing."

There was one more article belonging to this military wardrobe: "The sword of the Spirit." No blade of Damascus could compare with it in temper. It was bright as heaven's own light. It came from the arsenal of the blessed and only Potentate. A sword of this description had been known to cut through the hardest materials which ever defended head or heart, Breastplates of iron and helmets of brass have been riven by it, while it has "pierced to the dividing asunder of the soul and spirit, and the joints and the marrow." It was a quick and powerful weapon; and that disciple ought to have "taken" it, for he was commanded to do so; but I did not see it. I suppose he was ashamed to gird it on. You see he was wretchedly "shod," to begin with. And then that worm-eaten girdle, and that rickety shield, and that cracked helmet, and that riddle of a breastplate; indeed his whole apparel was in tatters. And to go and hang that well-tempered, polished, beautiful weapon over such shreds, and patches, and ruins, he could not do it for very shame. So he laid it away; and so seldom was its quiet disturbed, that I might have written the rest of this article in the dust which had gathered on the scabbard. I will say, though, that he had something of the sword kind. But it was only a miserable imitation. I saw at a glance it was not the sword of the Spirit. I could not stop to ascertain the precise materials of which it was made, but you will learn it was a sad affair, when I tell you it was in perfect keeping with the rest of the armor.

Reader, in what condition is your armor? What says conscience concerning it? Is it the grief and shame of the noble Prince—the triumph of his malignant adversary? Or is faith your shield, and righteousness your breastplate, hope your helmet, truth your girdle, the strength and swiftness of your feet the preparation of the Gospel, and the terror of your right arm the sword of the Spirit? Let this whole armor, burnished and glittering, be found upon you. For "glory and beauty" there can be no comparison with it; for safety none; for eternal triumph none.

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[*] I knew of a soldier of distinction by the name of Paul, who wore one of these helmets more than thirty years. At the end of them he had as sound a head as ever stood between shoulders. And that too though more weapons had been levelled at him, and more blows showered upon him than upon any other soldier of the Chief Captain. If the whole army only had such, there would be news about the safety and soundness of their heads, which is not now received.

Glory be to thee, O goodness, infinitely diffusive, for all the graces and blessings in which the saints communicate, for breathing thy love into thy mystical body, as the very soul that animates it, that all who believe in thee may love one another, and all join in loving thee.—*Christian's Manual.*

Give us the bread of Thy blessed Sacrament, the great channel through which the life of Jesus Christ is communicated to his members upon earth; the great bond of peace, charity, love, and obedience, whereby we are made one bread and one body; and united to him as the common head and governor, the only principle of life and immortality to his church.—*Christian's Manual.*

Glory be to thee, O Lord my God, who hast made me a member of a particular Church, whose faith, and whose ministry in the orders of Bishops, Priests, and Deacons, and whose worship, are holy, and Catholic, and apostolic; and free from the extremes of irreverence or superstition; and which I firmly believe to be a sound part of thy Church universal. O my God, give me grace to continue steadfast in her bosom, to improve all those helps to true piety, all those means of grace, all those incentives of thy love, with which thou hast mercifully indulged me in her communion, that I may, with primitive affections and fervor, praise and love thee.—*Christian's Manual.*

I believe, O thou God of love, that all the saints on earth by profession ought to communicate one with another in evangelical worship, and the same holy sacraments, in the same divine and apostolical faith, in all offices of corporal and spiritual charity, in reciprocal delight in each other's salvation, and in tender sympathy as members of one and the same body. O God of Peace, restore in thy good time this Catholic communion, that with one heart and one mouth we may all praise and love thee. Deliver me from the sins and errors, from the schisms and heresies of the age. Give me grace to pray daily for the peace of thy Church, and earnestly to seek it.—*Christian's Manual.*

Look unto Jesus.—He was despised and rejected of men; His life was sought for by Herod; He was tempted by Satan; hated by that world which He came to save; set at nought by His own people; was driven from place to place, and had not where to lay His head; betrayed by one disciple, and forsaken by all the rest; falsely accused, spit upon, and scourged; set at nought by Herod and his men of war; condemned to a most cruel and shameful death; crucified between two thieves; reviled in the midst of His torments; had gall and vinegar given Him to drink; suffered a most bitter death, submitting with patience to the will of His Father. O Jesus, Who now sittest at the right hand of God, to succor all who suffer in a righteous way; be Thou my Advocate for grace, that in all my sufferings I may follow Thy example, and run, with patience, the race that is set before me. Amen.—*Bishop Thomas Wilson.*

When we come to the public worship, we are not to look upon the minister only as praying for the people; but he is the people's mouth unto God: it is, or ought to be, the prayer of the whole congregation which he offers up to the great God of heaven and earth. They pray with him and by him, and every petition that he makes to God ought to be ratified and confirmed with an *Amen*, sent from our very hearts, which if we sincerely and affectionately perform, we have abundant assurance that what is confirmed by so many voices on earth, shall likewise be confirmed by our Father which is in heaven. And how beautiful, how becoming would this be, when the whole Church shall thus agree together in what they ask! Saint Jerome (one of the ancient Fathers) tells us it was the custom in his days to close up every prayer with such an unanimous consent that their *Amens* ran and echoed in the Church, and sounded like the fall of waters, or the noise of thunder. This would be a proof and testimony of our hearty consent to the things we pray for. Our blessed Lord and Saviour Jesus Christ has promised that if any two shall agree upon earth touching any thing that they shall ask, they shall have it granted them; then certainly the united prayers of a whole multitude of Christians must have a kind of omnipotency with them, and be able to do any thing with God.—*Christian's Manual.*

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